



NATIONAL COUNCIL

OUTLOOK



JUNE 1956

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To manifest the common spirit and pur-
pose of the cooperating churches in carry-
ing out their mission in the world.

To do for the churches such cooperative
work as they authorize the Council to carry
on in their behalf.

To continue and extend the work of the
interdenominational agencies named in the
Preamble of the Constitution, together with
such additional objects and purposes as the
churches through their representatives in
the Council from time to time agree upon.

To encourage fellowship and mutual
counsel concerning the spiritual life and
religious activities of the churches.

To foster and encourage cooperation
among the churches for the purposes set
forth in this Constitution.

To promote cooperation among local
churches and to further in communities,
states or larger territorial units the devel-
opment of councils of churches and coun-
cils of church women, in agreement with
the Preamble of this Constitution.

To establish consultative relationships
with National Councils of Churches in
other countries of North America.

To maintain fellowship and cooperation
with similar councils in other areas of the
world.

To maintain fellowship and cooperation
with the World Council of Churches and
with other international Christian organi-
zations.

THE COVER

The outdoor scene on this month's cover
suggests the great interest of the churches
in camping. In 1930, nine Protestant com-
munities reported 1,000 campers, and in
1950, 165,000—all junior high or junior
boys and girls. In addition, there are day
camps, trip camps, family camping and
weekend camps for youths and adults.

All these have great potentialities for
Christian teaching, but there is the prob-
lem of discovering and training about 50,-
000 church camp leaders. To help meet this
need, the National Council of Churches
holds a month-long national camp each
year and six regional camps.

The cover photograph is by Donald Rettew,
Bala-Cynwyd, Pa.

Vol. VI. No. 6, June 1956



National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

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African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian
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Five Years Meeting of Friends in America
General Council of Congregational
Christian Churches
Greek Orthodox Church in America
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Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
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Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia
and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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LICKING RURAL SLUMS

It means attacking not only the hovels, but a point of view also

By GERALDINE SARTAIN

HE was well past middle life, quite bent, with a face as seamed as a dried pod. Everyone looked surprised when he walked into the meeting all cleaned up. His shirt was white, if unironed, and it was topped by an unaccustomed bow tie.

He stood by the door awkwardly for a moment. Then he sidled up to one of his migrant camp neighbors.

"I haven't wore a tie for 15 years," he said, fingering it self-consciously. "But I'm on a committee now."

"Me, too," said his neighbor. "This is the first time I ever felt higher than the beans."

It's a mistake to think that the Bowery is only at the lower end of Manhattan. It can be found in the bucolic atmosphere near the vast acreages where the beans, onions and lettuce grow.

For a slum, urban or rural, is more than a collection of run-down buildings. A slum is a point of view, too.

Two recent reports on rural slums in Maryland and California point up the human problem and in one instance, at least, how it's being beaten psychologically. Maryland dwellers who began as migrant farm workers, then settled down in shacks, are being drawn into community life, given status and the impetus to do something about their life situations.

The man with the new tie and his friend are no longer ciphers. They and their wives are joining PTA's and becoming members of the Helpful Variety Club or the Women's Society of Christian Service connected with a church. Their youngsters and the neighbor kids belong to a youth fellowship, a teenage club or a choral group. The Sunday School has expanded ten-fold.

A large Easter sunrise service and a Christmas pageant involve many groups. A school bus brings the far-flung families to these joyous events. A youth chorus trained without an instrument; a high school glee club and an A Capella choir provide the music. A small girl from the migrant camp played one of the principal pageant roles last Christmas. Scouts repair and paint toys.

Men of one church are sponsoring



Not a very alluring spot for permanent living, but that is what this represents.

an Explorer Scout troop. Young marrieds in another know that they can't attract strong church leadership until the parsonage is livable. So they've begun renovating it themselves when their work day is over. They tinker around their own cabins, too, and plant lawns and flower beds.

Their own rag-tag slums may not be replaced by neat, functional homes for many years since slums are a matter of simple economics, too. But the families who live there are no longer social outcasts. They belong.

This rebirth of human beings from the blight of rural slum life is taking place along the coast of Chesapeake Bay. The Bay Hundred Larger Parish program is the energizing force. There, in the span of only three years, 100 Negro families scattered from St. Michael's to Tilghman Island, 25 miles away, are learning to pull together within an informal community structure.

Rev. James Jones heads the larger parish project for the Migrant Ministry of the Maryland-Delaware Council of Churches and the National Council of Churches' Division of Home Missions. With his help three previously existing churches have become the center of social life.

In the summer a new crop of 500 agricultural migrants moves into the

area for a few weeks, too. Many of them are being drawn into community events along with the former migrants. Others further away in large camps at Staytonville and Bridgeville enjoy some spiritual warmth and recreation via a "Harvester" or station wagon with equipment for an outdoor chapel, school and playground.

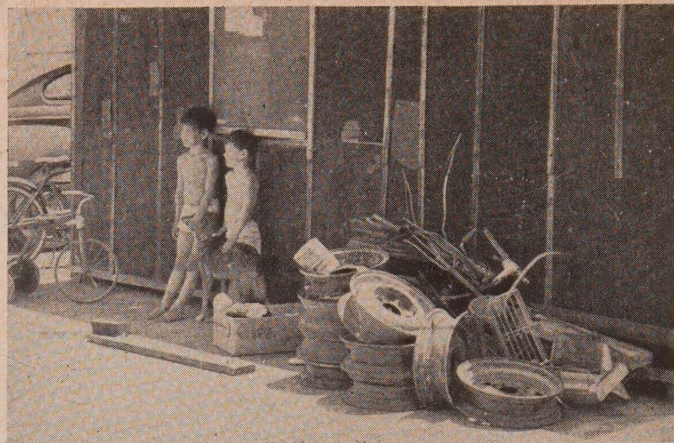
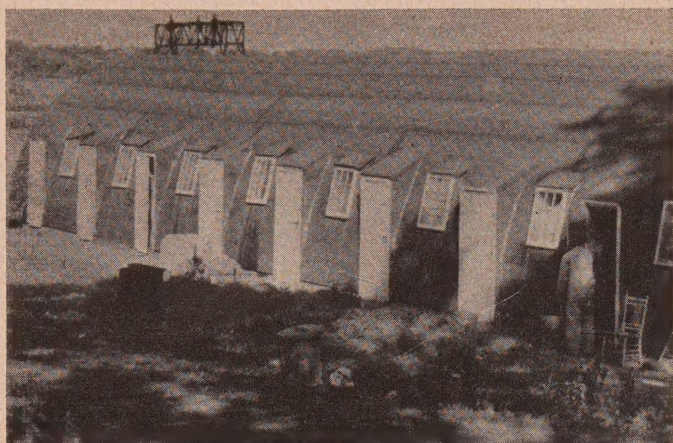
A significant start has been made in lifting the migrants to the status of permanent, responsible citizens in their communities. This shows what can be done in other parts of the country where rural slums are multiplying at an alarming rate. . . . In California, for instance.

A writer once called the vast San Joaquin Valley "the longest slum in the world." It stretches more than 500 miles through the state's richly fertile central valley, spilling over into Santa Clara, Coachella and Imperial Valleys.

The California report—made to the National Council of Churches' Division of Home Missions—gives a picture of shanty towns growing like barnacles on the edge of at least 100 cities and hamlets that would make John Steinbeck's "Weedpatch" look almost comfortable.

The report also suggests some remedial measures.

Thousands of families live in one-room shacks that are often floorless and windowless, with no water, few cess-



The quonset-hut type at left is considered "good" housing—a fact only recognized by comparison with the shack at the right.

pools and nothing but outdoor privies.

Each aggregation is its own "dump"; the cow-path streets are filled with refuse.

Kerosene lanterns and stoves are used for light and cooking, bringing the hazards of frequent fire and death to a section where fire engines are miles away, where the roads may be seas of mud in the rainy season and where no piped water is available even for the dread emergency of blazing homes.

Perched crazily outside the fringes of incorporated towns, today's shanty towns have nothing for recreation but a bar and a pool hall, no police protection or law enforcement except that provided by a county sheriff's office, which may be an hour away by fast car.

As a result, crime is high, prostitution, drinking and the use of narcotics are common.

"These rural slums are not only a menace to those who, of necessity, are forced to live in them," says the report. "They are also a threat to the entire community, for they are breeding places of disease, crime, corruption, vice and destruction that cannot be isolated or long controlled."

To further aggravate the situation, these very areas where so much help is needed, are almost devoid of the usual welfare services, public or private.

They seem literally beyond the pale. Even churches are few and far between. Where a building does exist it usually represents a denomination out of the main stream of Protestant life—one of the smaller fundamentalist sects which emphasizes the other-world aspects of the Christian faith to the virtual exclusion of concern for people's present living conditions.

The one bright spot in these town aggregations is often the school. California, the report cites, makes an effort to keep all school-age children, including those of migrant families, out of the fields and in the class-room, providing transportation where needed to carry them there.

The report notes hopefully that the

very existence of rural slums attests to the driving urge in the human heart to cease migrating, to settle, to have a spot to call "home."

Agricultural workers eager to put down a few roots have invoked squatters' rights on a bit of waste land; others have bought a small lot on a \$10-down and \$10-a-month basis and raised a tent or a lean-to.

"City slums become the haven for those who have slipped to the bottom of the ladder" the report says. "These west coast rural slums are one step removed from the bottom, however. Below them remains the ceaseless moving of the agricultural migrant stream, which the round-the-year shanty dwellers have made such a desperate effort to escape."

The California findings of Rev. Dean S. Collins, director of Migrant Ministry in seven western states, propose a plan of ministry to rural slums. They suggest pilot projects by which three-man teams of social worker, adult educational specialist and minister-counselor will move into an area and work at rousing the residents to help themselves. Either new or existing churches would play an important part in this community education and integration task.

The two reports by Mr. Collins and Mr. Jones were laid before the Executive Board of the Division of Home Missions at its last session. The Board registered keen interest and referred the suggestions to denominational boards for favorable consideration. Further, the boards were to be asked to consider assuming responsibility for an experimental program in cooperation with the Home Missions Division, and to bring the situation to the attention of their official bodies and of the Southern and Northern California Councils of Churches.

The start may be small and the problems more complex on the west coast, calling for even more dramatic steps than those taken so far in Maryland. Those who know the situation believe a vast coordinated, civic-social clean-up on

a 500-mile front is needed. All local agencies—schools, boards of health, water departments, churches, housing authorities, policing bodies and welfare organizations—would of necessity join forces.

Maryland has shown that the successful emergence and development of personality can infuse a whole district with new hope. The spark may be lighted when an ex-migrant or two in each town starts the clean-up by buying a necktie.

The will to make something of their community may follow when more of them begin to "feel higher than the beans."

GIs "Adopt" Medical Mission

Air Force enlisted men at Wheeler Field, an American base near Tripoli, were awarded first prize in the Community Service Projects Contest sponsored by the United Fellowship of Protestants among the Armed Forces.

These servicemen in far-off Libya "adopted" a Christian medical mission in the old native quarter of the city. They gave the mission money for needed medical equipment, collected used clothing for the Arab patients, spent many hours of their spare time cleaning and repairing the mission buildings, and gathered empty soft drink bottles for use in dispensing medicines.

The sponsor of the group is Chaplain (Major) Russell P. Knoebel (United Lutheran) of Novato, Calif.

Second prize was won by the Christian Fellowship of Fort Campbell, Ky., which has been sending out teams of servicemen to conduct worship services in jails, old people's homes and mental hospitals. Their sponsor is Chaplain (1st Lt.) Clifton E. Land (Southern Baptist) of Lenoir, N. C.

Third and fourth prizes went to United Fellowship groups at Pepperrell Air Force in Newfoundland and Hamilton Air Force Base in California.

THE CHURCHES' NEGLECTED OPPORTUNITY—

To Touch the Hearts of Men That They Will Have No Will for War

By MILDRED McAFEE HORTON

THE dictionary says that, while a monger is basically a "dealer in some commodity," the word has come figuratively to have a depreciatory meaning—"one who exploits or busies himself with something in a sordid or petty way." Now, while I deny any implication of sordid exploitation on the part of the churchmen who are working to achieve peace, I think that, measured in terms of money, time and effort, the work of the churches on behalf of peace can legitimately be called "petty" when compared to the task to be done and the resources available to the churches if they would but marshal them.

I am not going to join the chorus of those who undertake to describe the world in which we live or outline the task of the peacemakers in 1956. Any one literate enough to read a newspaper, or even illiterate enough to prefer his news by TV or radio, can testify that there is a task to be done, a task whose magnitude is global in area, momentous in significance.

Let us glance at the resources of our churches acting collectively. Three things the church can do, is indeed doing. The basic question is whether or not we, as churchmen, can really afford to be petty in our use of these potentialities in our cooperative life.

What, then, are distinctive contributions which the church can make to the cause of peace?

1) *The church generates an enduring will to a righteous peace.*

The important words in that sentence are *enduring* and *righteous*. Every rational person has a will to peace but the trouble is that it can be broken very easily when it is based merely on the self-interest or the fear for personal safety which so often generates it. It is one of the glories of mankind that men can be roused so easily to sacrifice their own well-being for the sake of some larger cause. No war can be avoided by scaring men, for heroes of every age

Mrs. Horton's address, of which excerpts are printed on this and the following two pages, was delivered at Old South Church, Boston, Mass., on April 19.

have overcome their fear for the sake of their faith, their families, their freedom. Fear of war has, indeed, led some men to advocate so-called "preventive war" in order to produce what they hope will be a manageable conflict. Peace which is rooted in fear and in self-interest alone is indeed precarious, unenduring.

The preamble of the UNESCO Charter is only partially accurate when it says that wars are made in the minds of men. They are even more likely to be bred in men's hearts. It is there that the church has its distinctive opportunity so to touch the hearts of men that they will have no will to war. Men must learn to hate war for what it does to their fellowmen as well as for what it will do to themselves. A Christian awareness of the brotherhood of men under the fatherhood of God makes all men members of one inclusive group so that war becomes to the Christian always a civil rather than a foreign war.

That is, I think, the importance of the paragraph in a report received by the Second Assembly of the World Council of Churches in Evanston in 1954 which reads, "The foremost responsibility of the Christian Church in this situation is undoubtedly to bring the transforming power of Jesus Christ to bear upon the hearts of men. Christians must pray more fervently for peace, repent more earnestly of their individual and collective failures to further world order, and strive more urgently to establish world contacts for reconciliation, fellowship and love."

In addition to any doctrinal instruction about brotherhood, the Christian Church has through the centuries been a powerful demonstrator of the power of brotherhood. No one can travel into foreign lands and establish contacts with fellow-Christians without experiencing the warmth of friendliness which a common allegiance to Christ can and actually does create.

The wars in our lifetime have pointed up the unbreakable bonds between Christians. Men and women in Japan,

China, India have had their patriotism questioned for no other reason than that, as Christians, they knew and understood much of the point of view of their missionary friends from the West. (It is, perhaps, an indictment of the lukewarmness of our religious convictions in America that so few of us expose ourselves to suspicion by loyalty to fellow-Christians of alien races. I prefer to believe that it is not explained by lukewarmness, but rather that a nation permeated as ours is with the effects of Christian thought—even in our most secular practices—can tolerate goodwill more easily than may be true in less Christian cultures.) In any case, it is undeniable that through its missionary programs, through its refugee and rehabilitation work, through its international interdenominational conferences on matters of concern to all churchmen, already the Christian Church has established points of contact all over the world. Bonds of good will have been bound around an ever-shrinking globe.

All of this expands the simple but significant fact that the Church, both in theory and in practice, engenders the kind of brotherhood which makes men will peace for the welfare of others as well as for their own.

But they do not will just any peace, the mere absence of shooting. (You remember the small boy who defended his second place in class when his father chided him for being outranked by a "mere" girl. His observation that girls aren't as mere now as they used to be might well be applied to mere shooting in this atomic age.)

Again from the World Council report: "Christians everywhere are committed to world peace as a goal. However, for them 'peace' . . . is characterized positively by freedom, justice, truth and love. For such peace the Church must labor and pray."

The challenge to the Christian who would live in a peaceful world is to join in building a world (not just our corner of it, but the whole world) where freedom, justice, truth and love prevail. I wish Americans could stop feeling noble about economic aid and technical assistance to help other countries raise their standard of living. When will we believe what John Donne knew so many years ago that no man

Mrs. Douglas Horton, former president of Wellesley College and wartime commander of the WAVES, is a vice-president of the National Council, chairman of its Division of Christian Life and Work and vice-chairman of the University Christian Mission.

is an island isolated from his brethren? Foreign aid is self-help in our inter-related world. Of course it has to be honest, real, genuine aid before it has any helpful results. In international as in personal charity, help given not because I am concerned for my brother's wellbeing but because I want to receive merit as a generous man, never seems to help either one of us very much.

As I was saying — by keeping us reminded of our involvement with our fellowmen around the world, *the Church can generate an enduring will to a righteous peace.*

2) *In the second place, the Church organizes the will to peace and provides the instrument by which that will can be made known and be made effective.*

There isn't space to describe at this point the structure of the National Council of Churches, of the World Council of Churches, of the International Missionary Council. I can do no more than mention the organization and personnel of the Commission of the Churches on International Affairs — a commission headed by Sir Kenneth Grubb of England and directed by Dr. O. Frederick Nolde of the United States. This is a commission responsible both to the World Council and to the International Missionary Council, working closely with interchurch units in many countries, related here, for instance, with the Department of International Affairs of our National Council.

This may be the point at which to mention that, in order to do what the staff of the Department of International Affairs thinks should be done in the name of the National Council of Churches, the staff estimates that at least \$150,000 a year is needed. Its present budget is something less than \$40,000. This may be an illustration of mongering in a petty way with a peace which is certainly worth seeking with more generous support.

Let me start with two illustrations from the CCIA. I quote first from two sections of a report from the CCIA on action in connection with the Tenth Assembly of the United Nations last fall. The first quotations illustrate the way our representatives transmit action taken by churches in conference assembled and make the will of churchmen known and effective. The second quotation illustrates the value of having representatives of the churches close to the UN to deal with matters involving the churches although they have no mandate from the churches to act.

"... CCIA representatives have sought to keep UN delegates informed about the approaches of the World Council of Churches and the International Missionary Council to

the disturbing problem of *apartheid*. During the debate on this item in the Tenth Session various references were made to the positions and actions of the churches, both in the Union of South Africa and elsewhere. While reiterating the attitude often expressed within the worldwide fellowship of the WCC and of the IMC, the CCIA deemed it advisable to reserve its position with regard to the specific UN resolutions on political devices for ameliorating conditions. Efforts were made in personal consultation with delegates to remove misunderstandings and to point out that Christian statements on this problem have their specific value in the fact that they are made within a fellowship which includes several of the churches in the Union of South Africa. Excerpts from relevant resolutions are here quoted. . . ."

There follow extended excerpts from action taken by the Central Committee of the World Council of Churches meeting in Lucknow, India, in 1953 . . . some six well-phrased paragraphs, of which I quote only the last:

"The Central Committee holding strongly the convictions expressed by the First Assembly, affirms that all political, social, economic discriminations based on the grounds of race, wherever they may exist, are contrary to the will of God as expressed in the Christian Gospel. Recognizing that existing racial discriminations are increasing tension and bitterness in various parts of the world, the Committee calls upon the member-churches to engage in the Christian ministry of reconciliation and to do all in their power to end such discrimination wherever it exists."

There follow several paragraphs of resolutions adopted by the Second Assembly of the World Council in Evanston. I quote only a part of this reference:

"... The Assembly urges the churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society.

"In doing so the Assembly is painfully aware that, in the realities of the contemporary world, many churches find themselves confronted by historical, political, social and economic circumstances which may make the immediate achievement of this objective extremely difficult. But under God the fellowship of the ecumenical movement is such as to offer to these churches the strength and encouragement to help them and individuals within them to overcome these difficulties with the courage

given by faith and with the desire to testify ever more faithfully to our Master."

The second illustration is not directly tied to UN proposals. There is not space, unfortunately, to give the whole account of the work of the CCIA officers in connection with the disputes in Cyprus. I will give you only the introductory paragraphs to show how they went about their work:

"In 1954 the Executive Committee of the CCIA debated the Cyprus matter and urged, in brief (1) that the United Kingdom should formally acknowledge the right of self-determination of the people of Cyprus and (2) that in face of the total international situation, the people of Cyprus should accept a period of progressive self-government leading up to the exercise of the right of self-determination."

The report of Sir Kenneth Grubb and of Dr. Nolde notes that "whereas the CCIA position was critically viewed by both parties when it was announced, the principles to which it gave expression subsequently commanded a wide measure of acceptance on both sides."

"... When . . . the British Government sent Archbishop Makarios into exile, the officers of the commission were bound to regard the matter as one of very grave import both for the churches and the peoples concerned and for the stability of the whole area.

"The Chairman and the Director conferred by telephone between New York and London, and decided that the situation was so urgent as to require personal consultations in London and Geneva. Prior to his departure from New York, the Director had conversations with representatives of the Greek Mission to the United Nations, the United States Department of State, and the United Nations Secretariat, as well as with leaders of the churches in the United States. Consultations had been also undertaken in London and after the Director's arrival on March 15 were continued with leaders in the churches and government, including the London representative of the Ethnarchy of Cyprus, and finally with the Secretary of State for Colonies.

"This report is intended to show how the officers of the CCIA are seeking to give effect to the Commission's position on Cyprus at a time when negotiations between the interested parties have been suspended by the exile of Archbishop Makarios."

With the assurance that people like Sir Kenneth Grubb and Dr. Nolde are at work to see that the conscience of informed Christians finds direct and ef-

fective expression, I find it easier to sleep at night!

Let us look at one strictly American story of the cooperative effort of our churches—the two-way visit of Christian leaders in the United States and the Soviet Union. Begun last March with the visit to Russia of the National Council's deputation, the project will be concluded this month with a reciprocal visit to the United States by Russian churchmen representing two Protestant and two Eastern Orthodox communions in the Soviet Union.

A report on the opening conversation in Moscow, March 14, is interesting:

"Metropolitan Nicolai who directs foreign affairs of the Russian Orthodox Church, represented the Russian Church to converse through an interpreter with the nine U.S. churchmen. Opening statements were made by President Eugene Carson Blake of the NCCUSA as head of the delegation and by Metropolitan Nicolai. Dr. Walter W. Van Kirk read a statement outlining the determination of the churches of the National Council to work for world justice and peace, including the following seven points about the churches' beliefs and efforts:

- * 1) Belief that peace is the by-product of truth, freedom and righteousness;
- 2) Steadfast support of the United Nations;
- 3) Urging the UN to keep open the doors of international negotiation with the hope that tensions between the U.S. and Russia may be eased;
- 4) Support of efforts for international control of atomic energy and multi-lateral control of armaments through the UN;
- 5) Support of the European Recovery Program as a humanitarian endeavor, not a hostile act against Russia;
- 6) Support of the establishment and safeguarding of human rights;
- 7) Support of the goal of autonomy for all subject and colonial peoples."

I reluctantly omit some most interesting intermediate paragraphs about this and subsequent conversations and note that:

"Positions of the Russian Orthodox Church as enunciated by Metropolitan Nicolai were: Demand for a halt in hydrogen weapon tests and the armaments race; overthrow of the colonial system; aid to underdeveloped countries; and an easing of tension.

"In reply, Dr. Van Kirk said the churches of the USA as represented in the National Council believe that peace is impossible without the observance of human rights and 'uncoerced self-determination' by nations able to govern themselves. Further, he said, they reject the idea that control of nuclear weapons

can be isolated from the general problem of disarmament.

"In terms of continuing efforts toward cooperation Dr. Van Kirk told the Russian Church leaders that further talks would be required before a 'common Christian witness' for peace could be developed."

I have mentioned this particular (and unusually dramatic) activity of the National Council of Churches in order to lead into my third point. I have called your attention to the fact that the Church has a distinctive contribution to make to peace by generating an enduring will to a righteous peace; and by organizing that will for effective expression. *Let me note now, in the third place, that the Church—especially in its ecumenical structure—serves as an aid in defining issues in the sphere of international affairs on which the Christian conscience needs to be sensitive.*

Christians want to apply their principles and the insights of their faith to concrete situations which call for action. Most of us simply don't know what those situations are and have rarely thought for ourselves through the kind of standard-setting which Dr. Van Kirk was able to report to Metropolitan Nicolai.

The cheapest way I know for Christians in America to keep informed is to subscribe to *A Christian Newsletter on International Affairs*, ten issues a year, each one full of information about what ought to concern Christians. Another bargain is *Memo*, the twice-monthly report from the Washington Office of the National Council of Churches. More sporadic study guides grow out of such gatherings as the National Study Conference on the Churches and World Order held every four or five years. The latest such conference, held in 1953, pointed up for me as a delegate the moral and spiritual significance of a series of issues, some of which had never occurred to me as involving anything more than matters of political judgment and/or expediency. It was a rewarding experience to look at the news in the headlines from a distinctively Christian point of view. At the last session of a somewhat exhausting conference Bishop Angus Dun read a statement which he had prepared at the request of the conference. It opened with this paragraph:

"Our task has been to think together of God and of our country; especially of our country in its relations with other countries. We have tried to think of them together that we may help, if only a little, to bring them together. We have sought to see our country as God sees it and to see other peoples and our relations with them as God sees them. Since for us God is the over-

ruling Power and the just and loving Will served by Christ and coming among us in Christ, we have sought to think of our country and of Christ together. And when we do this we cannot think of our country alone. He constrains us to look with Him and to move with Him out toward our brethren everywhere, even toward our enemies."

Looking at the world from Christ's point of view startles us into awareness of the importance of certain matters which have only casually concerned us before. It puts other issues into perspective as relatively insignificant.

I have suggested that the Church has great potentialities as it generates an enduring will to a righteous peace; as it organizes that will for effectiveness; as it defines issues which are of real concern to thoughtful Christians. By far its most significant power comes from its opportunity to keep itself and the world aware of the fact and the presence of God as He reveals Himself in Christ.

That same Study Conference included in its Message to the Churches these words:

"Our Christian faith requires that man acknowledge his responsibility to God. As a nation and as individuals our responsibility to Him rises above all other claims and responsibilities. We can find peace and order only as our ways are conformed to His ways. We stand under His judgment and, in the light of that judgment, must make our decisions in international relations with humility and contrition.

"... Our faith culminates in an indestructible hope that at the last God will fully manifest the sovereignty of His love in Christ and gather all that He finds acceptable in history into the fulfillment of His Kingdom. In that hope we can live and act in confidence amid the darkness and insecurities of our time."

With such a faith, dare we be petty about doing our part to make possible the peace of righteousness which we assert to be the very will of God? Can we be satisfied to be peacemongers? Must we not rather choose to be among those peacemakers who merit the title of children of God?

A REMINDER

Many of the OUTLOOK's subscribers fail to realize that publication is suspended during July and August and wonder why they haven't received their copies.

We are sorry we have to do it, and we'll be with you again in September.

A Venture with God and Man

Progress and Hopes of JICU



Almost all the students attend the weekly chapel service, although attendance is wholly voluntary on their part.

JAPAN International Christian University, near Tokyo, was founded seven years ago this month.

Established by the joint efforts of Christians in Japan and North America, JICU is a unique institution in many respects, according to the great Swiss theologian Emil Brunner, who taught there for two years.

"While it is not the only Christian university in Japan, he says, "it is the only one in which all the professors are professing Christians. Even its student body has an unusually large percentage of Christians.

"It is the only international university in Japan, both in its teaching staff and in its student body.

"It is bi-lingual. Every student is required to understand and speak both Japanese and English.

"It makes unusually ample room for class discussion and self-expression, and

even encourages fearless disagreement — a thing unheard of in Japan."

Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations, who has just returned from a world-wide trip, says of the university: "I don't know of any institution that has done so much with so little in so short a time."

Four years after its founding, highly qualified students were admitted to the first class of its undergraduate College of Liberal Arts. Today, in its fourth full year of operation and offering 318 courses, the university stands on the threshold of graduate work.

This phenomenal progress was made possible by the concerted energy of 14 cooperating denominations in the U.S. and Canada, which have underwritten, through the central agency in New York,

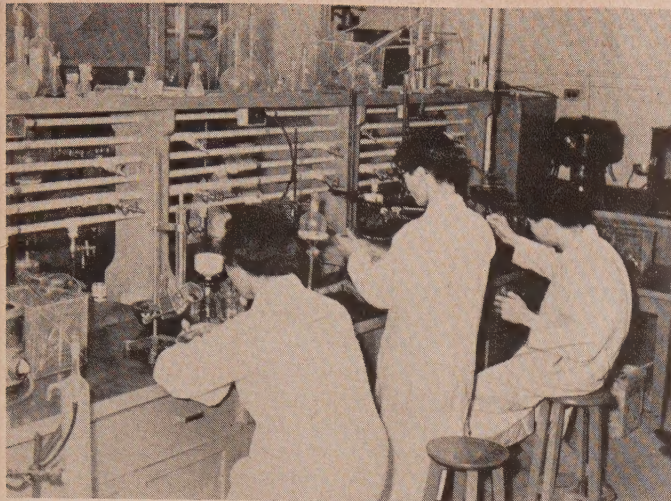
a large share of the \$5,000,000 for establishing and maintaining the enterprise.

The cooperating denominations are: American Baptist Convention, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren, International Council of Community Churches, The Methodist Church, National Baptist Convention, USA, Inc.; Presbyterian Church, USA, Protestant Episcopal Church, Reformed Church in America, Religious Society of Friends, United Church of Canada.

The National Council of Churches and the Conference of Missionary Societies of Great Britain and Ireland also have representatives on the Foundation's board of directors.



There are 66 Japanese, including 12 women, on the ICU faculty. Miss Tane Takahashi, acting chief librarian, who was associated with Elizabeth Gray Vining in the education of the Crown Prince of Japan, presides over 50,000 books, half of them given by ICU friends in America. At right, Miss Fumiko Koide, instructor in Japanese, dictates "kanji" to Peter Cross, believed to be the only American Negro who is enrolled full-time in any college or university in Japan. His classmates watch to see if he is doing them correctly.



At left, students work in a laboratory of the Natural Science Division. At right, a group of girls, including two Americans and two Chinese, gather in the room of their resident adviser, Mrs. Shiro Hirano. Faculty resident advisers are an innovation in Japan.

The university now has 666 students. Ninety per cent of those admitted come from the upper ten per cent of the high school graduates in intellectual and leadership abilities.

Approximately 27 per cent of the student body are women. This represents the highest enrollment of women in any co-educational college or university in Japan.

Roughly 12 per cent of the students come from abroad. Among the non-Japanese group there are 23 Chinese (two from Formosa and 21 from Hong Kong, of whom two are British subjects), one Indian and one Canadian, three Koreans and 25 Americans.

The faculty, from the rank of instructors and above, total 86 members. Of this number, 66 are Japanese, including 12 women. The rest of the staff includes one British, one Chinese, one German and one Swiss, two Canadians and 14 Americans.

The academic staff is composed of one professor emeritus, 26 professors, 10 assistant professors, 12 instructors, and 37



Sunday school children listen spellbound while an ICU undergraduate reads them a story from the Bible in University Church.

guest professors and part-time lecturers. All full-time faculty members, as well as all the trustees of the university, are Christians.

Keeping pace with ICU's rapid growth is its dynamic religious program.

Although not compulsory, the chapel service is attended by almost the entire campus community. On Sundays a bilingual worship service is held in the University Church.

A Sunday school is conducted by volunteer Christian staff workers and students of the university. Each week an average of 100 children of the ICU community and neighborhood take part in Sunday school activities.

The Church also sponsors a prayer meeting, a Bible class, communicants' classes, young people's society, off-campus summer and week-end retreats for students, and benevolent activities for the local community.

Each year in June students and faculty members participate in the program for "Religious Emphasis Week." In addition, a number of Bible study classes and prayer groups have been formed spontaneously by the students with the cooperation and guidance of qualified members of the faculty. Even-

(Continued on page 16)



Physical fitness through sports is part of ICU's program of a well-balanced education. During freshman and sophomore years all students are required to attend a one-hour lecture each week on food, nutrition and health, personal and community hygiene, and to participate two hours each week in individual and team sports. Favorite among the students are touch football and archery.

AS OTHERS SEE US

By EDITH C. TATNALL

I REMEMBER the endless pavement of the smooth American highways, the plains and fields and farms of the Middle West, the narrow valleys and creeks in the gigantic mountains covered with forests and snow, the wide desert lands that seem to transcend the boundaries of time and space, the burning sunshine of the day and the loneliness of the night, and in all this kind people of good will, ready to help when you are in need."

Thus a German Ecumenical Scholarship Exchange student reminisces about the United States. The Department of Ecumenical Relations of the National Council receives many such comments in the reports which are written by the exchange theological students who spend a year in the United States under its sponsorship. About 50 students come to the United States each year under this program. They spend an academic year studying at theological seminaries and then most of them stay for a summer of travel and practical experience in various kinds of church work. In the course of such a year most of them make a remarkable number and variety of contacts with various aspects of American life and it is out of these experiences that they make their observations on the "American way of life," including the life of our churches.

The students bring their observations on "America" to light often in remarks made in passing and almost never in consciousness of how very much they reveal to us about ourselves. One is reminded of Robert Burns' "Oh wad some power the giftie gie us to see oursels as others see us," and it is particularly heartening to note that the most interesting and searching comments are found in the reports of the more mature and balanced among the students, those who have conscientiously taken thought to getting the deepest possible experience and benefit from their year here. As may be imagined, these are also the students who develop the deep-

est love for the United States and its people, and whose comments, pro and con, grow out of sympathetic appreciation and concern.

In these student reports some themes recur again and again. Predominant among these is the constant amazement at, and appreciation for, traditional American hospitality. The following are typical:

"I never felt lonesome or lost or helpless through the whole of the year. At my arrival in St. Louis I made at once the acquaintance of the terrible hot weather and the wonderful ladies of St. Louis."

"No matter where I went it was as if our hosts recognized that, while I could never exactly feel at home, it was their delight to make me forget that this was so and help me to feel that I was among friends."

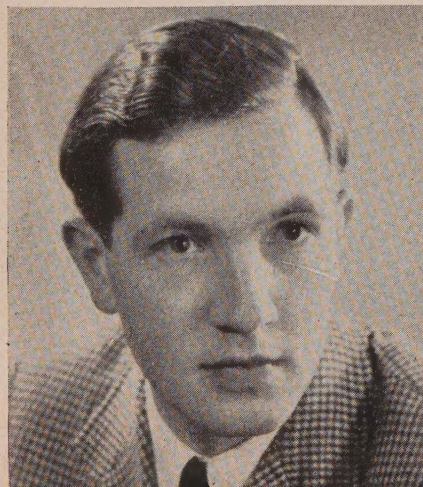
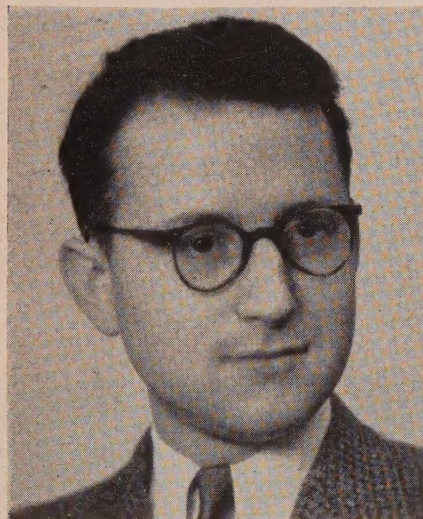
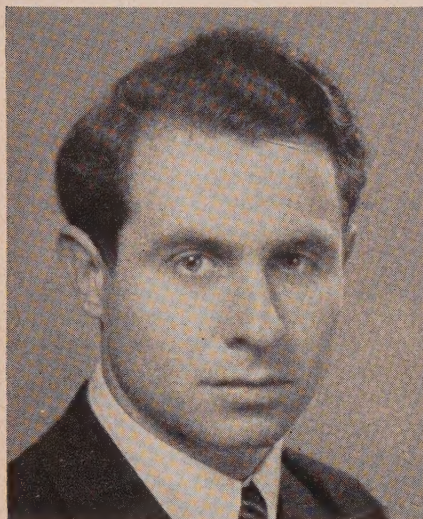
Similarly, almost all the students comment on the freedom of the American classroom and the closeness and warmth of the relationship between students and professors. A student from Germany remarks in amazement, "Even the Dean of the Seminary was called with his car to the railway station." Perhaps we do not realize how distinctively American this is. "The possibility of an American seminary to ask (and perhaps add to) the professor is an excellent opportunity which I used widely," another German remarks. A girl from Ceylon tells us: "Being used to a system of education where the lecture method of teaching was predominant, I was impressed by the discussion classes in college when professors and students freely exchanged ideas. To find professors treating students like equals was also a novelty to me."

This same girl views our American tradition of working one's way through college through Asian eyes: "I was impressed by the fact that most everybody I met was willing to do and did any kind of work without fear of losing their dignity. Washing dishes, waiting at tables, etc., were not considered menial tasks."

The students who travel about the country are impressed by its scenic beauty. "Who in his lifetime could forget the experience of a sunset in the

Miss Edith C. Tatnall is administrative assistant in the Council's Department of Ecumenical Relations.

Four of the Ecumenical Scholarship Exchange students who gave their impressions — From top: Grace Mather, Ceylon; Erich Rudolph, Esslingen-Nekar, Germany; Fritz Hermann, Tübingen, Germany; Albrecht Plag, Reutlingen, Germany.



A black and white portrait photograph of a man, likely a member of the Class of 1925. The man has short, dark hair and is looking slightly to the left. He is wearing a dark suit jacket over a light-colored shirt and a dark tie. The photograph is mounted on a light-colored card.

A black and white portrait of a young man with dark, wavy hair, wearing a dark suit jacket, white shirt, and dark tie. He is looking slightly to the right of the camera with a neutral expression. The background is a plain, light color.

Such comments are invariably made in a context of deep appreciation for American outgoing friendliness. Similarly, the observations the students make about our church way of life are often a mixture of deep appreciation and a sense of having learned from us, on the one hand, and insightful critique on the other. It is a frequent experience of people who come from other countries to arrive with some disdain for our American "pre-occupation with techniques" and to leave with a new appreciation of the worth of techniques and the culture which has evolved them, as they come to realize that because we have devoted attention to techniques we have been able to get things done. When they first come, they are often shocked at the emphasis on practical theology in our seminary curricula. As time goes on, however, they see that their fellow-students in the seminaries have been better equipped for day-to-day parish work than they themselves have been, since their training has been concentrated in theoretical theology and intensive Biblical exegesis, and they then find in the

More German Scholarship Students—From top: Armin Boyens, Hamburg-Lemsahl; Ella-Anita Cram, Berlin; Karl-Theodor Grashof, Bad Godesberg; Reinhard Groscurth, Bremen. Their impressions of America are very revealing.

What About the Dead Sea Scrolls?

The conclusion of the author of this article is that they represent an important discovery but one that must be seen in perspective

By J. CARTER SWAIM

AN American literary critic found in his mother's attic a Hebrew Bible, a Hebrew grammar, and a Hebrew dictionary. These had belonged to his grandfather, a Presbyterian minister. Edmund Wilson was disturbed that his grandfather could read something he couldn't. Though old enough to be a father to the other students, Mr. Wilson enrolled in a theological seminary, took the beginning course in Hebrew, and worked his way through Genesis. The patriarchal stories, about which he had had only childhood knowledge gained in Sunday School, took on meaning that was new and wonderful.

It was about this time that Biblical scholars were becoming excited by ancient manuscripts newly found in caves near the Dead Sea. Mr. Wilson wanted to know about that, and made a trip to Palestine to find out. He did not stay very long, but talked with a number of scholars actually engaged in the work of identifying and deciphering the scrolls. The result is "The Scrolls from the Dead Sea Caves," a volume which for more than a score of weeks has been on best-seller lists across the nation. For all that Mr. Wilson has done to stimulate interest in this latest phase of Biblical study, Christendom must be grateful.

With all due respect to him, however, it must be pointed out that he is not our best guide in this realm, and that at several points his well-written book is misleading. He inquires, for example, why more has not been made known about these new-found documents. Why aren't ministers preaching about them and children studying them in church school? Mr. Wilson believes that delay in popularizing information about the scrolls is due to "other anxieties than purely scholarly ones." To put it bluntly, he believes that Biblical scholars, Christians and Jews alike, are afraid of what will be found in these scrolls and hence would like to keep quiet, hoping people will not find out about them.

Actually, this is far from the case. It is Christian and Jewish scholars who have been most eager to find out what the scrolls contained, and to disseminate this information as rapidly as possible. The lack of popular knowledge on this subject is due to the scarcity of workers in a highly specialized field. This requires a knowledge of Hebrew, not simply as it is now printed, not simply as it was written by scribes in the middle ages, but of Hebrew as it was written two thousand years ago, a century before the time of Christ.

Really qualified experts in this field are about as scarce as whooping cranes, of whom it was recently reported that there are only 26 now alive in the whole world. Actually, of course, these few scholars have been making the results of their study available as rapidly as possible. Millar Burrows, of the Yale Divinity School, has given a lifetime of study to the specialties needed here. His book, "The Dead Sea Scrolls," is by one who is able to look at the matter from the inside. It is good to note that, although it costs twice as much as Mr. Wilson's book, it hit the best-seller list at Easter time. Dr. Burrows' bibliography alone extends to fifteen pages, covering three hundred items—sufficient refutation of Mr. Wilson's contentions that Biblical scholars would like to forget the whole thing.

It is said that when a new medical discovery is made and tested so that it becomes accepted as fact, it takes ten years to get it into the medical books. Actually, Jewish and Christian scholars have been faster than that in apprising the public of what has been found at Qumran. Mention of the Dead Sea Scrolls appears in more than one volume of the Interpreter's Bible, and in the Revised Standard Version, published in 1952, there are, in the book of the prophet Isaiah, about a dozen footnote references to "One Hebrew manuscript." These all refer to that found in the Dead Sea cave in 1947.

The prompt use of the Scrolls in the Revised Standard Version is perhaps in itself the most striking proof that Mr. Wilson is wrong in his contention that Christian scholarship is afraid of what they may disclose. The complete Isaiah manuscript found in 1947 turned up

just in time to receive full consideration by the translators. On his way home from Palestine in the spring of 1948, Dr. Burrows compared the readings of this scroll with the Masoretic text from which the Revised Standard Version's first draft had been made. When the Committee met in June, 1948, it had before it this whole body of material. As a result, 13 readings from the Isaiah scroll were adopted.

None of these has any major importance either for Hebrew history or Christian theology. At Isaiah 14:4, "the insolent fury ceased" replaces "the golden city ceased." What the latter means, no one has ever known, and a change of one letter makes the difference. At Isaiah 21:8, the traditional text reads: "Then a lion cried." Why a lion should suddenly appear on the scene is not stated. Trying to make sense out of it, the King James Version reads: "And he cried, A lion." The Revised Standard Version follows the perfectly intelligible reading of the Isaiah scroll: "Then he who saw cried."

To see how slight the changes are, the reader is invited to study for himself all 13 references. At Habakkuk 2:16, the Revised Standard Version adopted a reading based on the Greek and Syriac versions. That this is correct is attested by the Habakkuk commentary found in the Dead Sea cave. Isaiah is the only complete book found among the Dead Sea manuscripts. Small bits of almost every other book in the Old Testament have turned up, but they are of such a fragmentary nature that it is unlikely they will necessitate any serious correction of the Masoretic text.

Another of Mr. Wilson's contentions is that there must be a complete rewriting now of the history of Christian origins. He says that the monastery unearthed at Qumran "is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity." This is completely to misunderstand the nature of the discoveries that have been made. These will help us find out more about the life and times of those who immediately preceded Jesus. The new knowledge, however, is not nearly so revolutionary as Mr. Wilson supposes.

If the ascetic group which made Qumran its headquarters should finally

Dr. J. Carter Swaim, formerly professor of New Testament at Western Theological Seminary, Pittsburgh, is executive director of the National Council's Department of the English Bible.

be identified as Essenes, this would not prove that either Jesus or John the Baptizer belonged to the company. Knowledge of the Essene movement is nothing new. Josephus and Philo describe the sect. From them we learn that the Essenes protected themselves from all contact with animals; this meant that they did not eat meat and wore only linen clothes. The Gospels tell how John ate locusts and was clad in camel's hair, so that if he belonged to the group, he did not keep the rules very strictly.

Some 200 years ago, the German rationalists Bahrdt and Venturini held that Essenism provided a complete explanation of Jesus' life and work. He was early inducted into their order. He was by them trained in the mysterious secrets of drugs, hence was able to perform miracles. They had stores of food hidden in caves, and it was access to these secret resources which enabled Jesus to give the impression of miraculously feeding the multitudes.

The Essenes wished to further their own purposes by having Jesus apparently crucified. They gave him, however, a powerful drug which made the experience painless, and immediately after he was taken from the cross they revived him in one of their caves. Renan held that Christianity was "an Essenism which largely succeeded;" and, nearly a hundred years ago, Christian D. Ginsburg claimed that "our Saviour himself belonged to this holy brotherhood." None of these theories has ever won wide acceptance, and it is not likely now that many will be convinced that Jesus belonged to a group that withdrew from the world.

If the "teacher of righteousness" of the Scrolls preached penitence, poverty, humility, and love of neighbor, it can be asked, what Jewish teacher didn't? Christianity's debt to Judaism has long been apparent. It has not been proved that the teacher of righteousness was crucified, but if it were true, this is further evidence of how common the practice was. The afternoon our Lord was done to death, two others were crucified with him. The question is, not the manner of death, but who it was who died thus. The Scrolls preach a hatred for the "sons of darkness" which is quite alien to Jesus' attitude toward enemies.

So far as textual study is concerned, the new discoveries lead to the generally conservative conclusion that our knowledge of what was spoken by lawgivers and prophets and wise men has been, in spite of the inevitable errors of copyists, transmitted to us with remarkable faithfulness. The essential accuracy of the Masoretic texts has been established. Hitherto the earliest known Hebrew manuscripts were from the 9th



The Lamech Scroll, the last of the seven Dead Sea Scrolls, contains an Aramaic version of parts of the Book of Genesis, interwoven with stories and legends about the lives of the patriarchs. The scroll yielded four complete pages of 34 lines each, five partly-preserved pages and several with single words or sentences. The unrolling was extremely difficult because of its decayed condition. The scroll was acquired for the Israeli National "Shrine of the Book" Trust last year from Metropolitan Athanasius Samuel of the Syrian Orthodox Monastery of St. Mark in Jerusalem. The Dead Sea Scrolls, which are the oldest known Biblical manuscripts, were discovered in 1947.

century, but those a thousand years earlier now seem to be basically the same.

The old manuscripts reveal that copyists in the pre-Christian era had the same kinds of habits copyists still have. The interesting prescription found in the Isaiah 38:21 for a poultice of figs to be applied to the king's boil appears in the Isaiah Scroll as written in between the lines by a later scribe whose writing spills over into the margin. It has long been suspected that this was simply borrowed from II Kings 27. Many items of this kind are interesting and significant — but hardly revolutionary!

So far as the New Testament is concerned, no manuscripts have been found at Qumran for the simple reason that the New Testament was not in existence at the time the caves apparently were abandoned. Some Aramaic documents throw light on the language spoken in our Lord's time. Some students believe that the document called "The War Between the Children of Light and the Children of Darkness" has affinities with the Fourth Gospel, but the conflict between light and darkness is a common theme in Near Eastern religions. Knowledge of the world in which Jesus lived is furthered by the Scrolls, but those who know Jesus best are the first to welcome that kind of knowledge.

Our understanding of the relationships between the Testaments, and of the inter-Testamental period, will be enhanced. It is striking that, to judge from the number of manuscripts that have turned up, the most popular books among the sectarians were Deuteronomy, Isaiah, and the Psalms — precisely the books most often quoted in our New Testament.

The Dead Sea Scrolls represent an

important discovery, but one that must be seen in perspective. After all, there have been many important and exciting manuscript finds in the last hundred years. It must also be remembered that each new advance in knowledge has led some to feel that the uniqueness of Christianity is gone. A quarter of a century ago, some held that the mystery religions explained everything. Undoubtedly there are some striking parallels. In order to prove that borrowing has taken place, however, something more than the accidental resemblance of words must be shown. Least of all do the parallels prove that it was Christianity which did the borrowing.

Still earlier, there were those who held that rabbinical parallels proved that Jesus got everything from those who were teachers in Judaism before him. Much as we have come to appreciate the finer side of Judaism, nothing has altered the validity of the judgment pronounced many years ago by an early investigator in this field: "The originality of Jesus consists in this, that He had the feeling for what was true and eternal amid a chaotic mass of rubbish, and that He enunciated it with the greatest emphasis."

If in the Dead Sea Scrolls there have been found parallels to this or that feature of early Christianity, we remember the antiquarian who undertook to analyze Greek art. This element from the Hittites, that from the Assyrians, that from the Egyptians. The Greeks, he insisted, really invented nothing new. "Nothing new," observed one, "except the beautiful." When second century critics asked what new thing Jesus brought into the world, Irenaeus answered: "In bringing himself he brought all that was new."

The General Secretary Reports on World Trip

ASIA, "a continent in ferment," presents challenges of a kind never before faced by the Christian mission.

The shaking off of colonialism, the new-found national self-identification, the resistance to all things foreign, together with the conscious drive of peoples to find their ideological roots within the culture of the East — are the salient factors in the Asian picture today.

All point to the necessity for profound changes in the traditional "foreign missionary" approach of the Western churches, in the opinion of Dr. Roy G. Ross, general secretary of the National Council of Churches.

The NCC official recently completed a two-months, round-the-world-tour of Africa, Asia and the Far East. While in Bangkok he attended the Southeast Asia Theological Education Conference (Feb. 21-Mar. 7) and the Consultations on the Asia Council on the Ecumenical Mission (Mar. 8-11) sponsored by the International Missionary Council and the World Council of Churches.

In an interview upon his return Dr. Ross made these observations:

... "There is a widespread indifference to communism. Attitudes vary from fear, but not panic, in Pakistan to real interest in Hong Kong and Japan." But the threat of communist aggression and subversion "is of no more than secondary interest to most leaders and people. They have been so engaged in their struggle for independence from colonialism they unfortunately have little time or disposition to worry about dangers from other sources.

... "The influence of Christianity is far greater than is indicated by church statistics or generally recognized by Asian peoples themselves. Its pervasiveness is seen in the concepts of human rights embodied in newly adopted constitutions, in the idealism and humanitarianism of the people and in the appropriation of the methods of Christian evangelism by other religions.

... "Non-Christian religions are re-asserting themselves with new vigor. In answer to the example of Christianity in meeting the needs of the suffering, they are placing greater emphasis on programs of health and social welfare." Some (e.g. Buddhists) are setting up missionary training schools.

... "The traditional ministry of social service, though stronger than ever be-

fore, is becoming increasingly less conspicuous in Asian national life as its governments (particularly India) pour an increasing amount of funds into construction of homes, hospitals, orphanages and other health, education and welfare programs."

Cites Self-Support

Asia church leaders have taken on the same sense of responsibility as their political leaders for ordering their own affairs, Dr. Ross noted. With this, he said, goes "a sense of responsibility for increasing self-support. These churches are also desirous of finding the way whereby they can become "missionary sending" churches and thus share in the evangelization of Asia.

"The missionary recognizes that his administrative role is a thing of the past. He must now be a counsellor on administrative matters or a fraternal worker who enriches the program through service in some field of special competence.

"For the church at large, it means the development of comprehensive, world-wide strategies. It must relate itself to political, social and religious changes — identify itself with those things which are good in the revolution and make itself indigenous to the culture."

The situation raises such specific questions, Dr. Ross noted, as "the long-term role of interchurch aid and relief in the mission of the church, the building of lines of fellowship and understanding between Christian political leaders and the ablest leaders of Asian churches, and the development of a program in which U. S. churches can most effectively mobilize their tremendous resources."

Praises Missionaries

Dr. Ross paid high tribute to the quality of mind and spirit of missionary leaders. He stated there is evidence throughout Asia that the leaders of missionary boards are alert and sensitive to the rapidly changing situation. They are doing statesmanlike planning for the future in cooperation with national leaders through the International Missionary Council, the World Council of Churches, and the National Council's Division of Foreign Missions, he noted.

"Our missionaries on the field," he said, "are entering into the new patterns of missionary service with complete devotion to the cause of Christ

and with an unusual degree of selflessness.

"The most depressing fact," he observed, "is the tragic extent to which we of the West have transplanted our divisiveness and particularly the extent to which a new wave of divisiveness is now being brought to Asia by sect groups just at a time when our hope of solidarity of Christian witness had been born in the united church movement and councils of churches."

Three Convictions

In matters of missionary administration Dr. Ross said he returned with three clear-cut convictions:

1. "That in fairness to the younger churches we must arrive rapidly at one world organizations for cooperative effort — one which will enable the church, as church, to carry forward its mission — and the churches of East and West to work as equal partners, at the same time conserving the rich experience of the missionary movement.

2. "That interchurch aid must be administered indigenously by local churches and national councils without the confusion of duplicating types of supervision, but that this will require representation of a large body of experience, including missionary experience, in the policy and planning activities of the World Council of Churches; and

3. "That a major problem lies in the development of indigenous leadership — both quantitative and qualitative — adequate to the opportunities ahead."

"The missionary movement is going through a terrific testing period," he concluded. "We are moving from paternalism to partnership and from the place of administrative authority to that of a fraternal worker, with a rapidity of change swifter than anything we have known before.

"But the Asian revolution is a thrilling development. All of the characteristics of our own revolution — a new birth of freedom, a new pride in things and ideas Asian, a new and widespread hope and a new sense of destiny — are evident in it.

"It challenges us in the West to think beyond our immediate problems, to give our support to the new freedom which Western missionary activity helped spawn — but above all to get the claims of the Christian faith before the people, especially when the evidence for our claims is so abundant."

Mickey McConnell

HE CALLS TO LAYMEN IN OFF-BEAT FIELDS

WHEN Mickey McConnell was six, he was bat boy for the town baseball team.

By the time he was 14, he had organized the first amateur baseball league in his section of Nebraska, with teams from Wiggle Creek, Bluff Center and Sod Town competing.

Mickey was player-manager of the Ravenna Rookies in this league—a great step ahead, for he'd been playing in a cow pasture where they used a haystack for a backstop, nailed the broken bats together and taped up the old baseballs.

Mickey's love affair with baseball has continued all of his life. He considers himself the luckiest person in the world to have been able to make his early passion a permanent vocation.

He has two other intense interests—journalism and practical Christianity. In a most unusual way he has been able to fulfill himself by making his life a synthesis of these three concerns.

Everything is in balance.

Sports writer . . . Sunday School teacher—

An editor of *Little Leaguer Magazine* . . . YMCA board director—

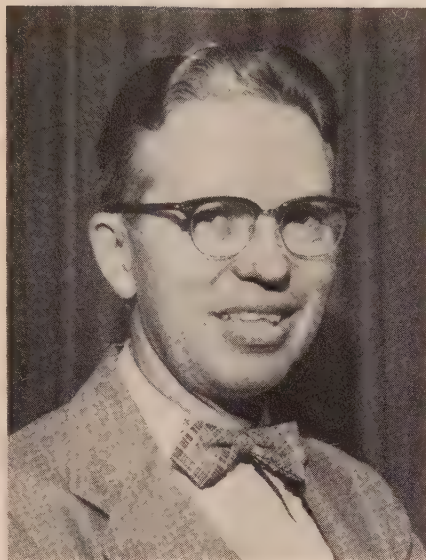
Long-time promotion-scouting director of the Brooklyn Dodgers . . . promotion chairman for the churches' Migrant Ministry under the National Council of Churches' Division of Home Missions—

Mickey McConnell's tie with sports and religious activities began when he was a small tyke and has continued throughout his life.

Forty-three years ago he was born in Poole, Nebraska, his father a farmer, his mother a country school teacher who introduced her children early to good music, literature and a deep faith.

When Mickey left the farm for college, a great deal of extracurricular time was devoted to the Young People's Association. Baseball was still his Number 1 love, so it was a "natural" for him to become sports editor of the *Kearney Hub* and sports commentator of radio station KGFV. Later he organized baseball, basketball and soft ball teams and leagues and became executive secretary and public relations director for the National Baseball Congress.

In '39 he was called to the Brooklyn



MICKEY McCONNELL

Dodgers as scouting director and secretary of the farm system. The Army claimed him for two years, where his talents were fortunately made use of as athletic director, editor of camp publications and lecturer in information and education programs.

The next five years were busy and happy, back again in close association with Branch Rickey and "dem Bums." Rickey is an active Methodist layman, dedicated, like Mickey, to the proposition that there should be a Christian attitude in sports. They both believe that a sense of fair play and a conviction that fighting for the right is the greatest sport in the world develop naturally from good sportsmanship on the playing field.

Professional sportsmen are receptive to work for these things in daily living if approached, especially before their lives have become filled with less important things, Mickey says.

Mickey McConnell, ardent baseball fan and active layman in the cooperative movement of the churches, cites one epochal event in the world of sports that gave him his greatest lift.

It was seeing brotherhood come into baseball.

It was working under Branch Rickey when he broke the color line by signing Jackie Robinson to the Dodgers.

Mickey McConnell feels—along with

many sports followers and equal rights advocates—that this marked one of the important turning-points in a long road marching inevitably toward the Supreme Court ban on segregation.

The McConnell philosophy is a distillation drawn from his love of sports and from his profound conviction that an athlete active in the affairs of the church can spread a blanket of constructive influence over the boys of his community, and through them, over the adults.

Sunday School isn't "sissy stuff," he says, if the coach teaches the lesson; if an Alvin Dark, an Otto Graham or a Carl Erskine explains what religion means to him.

From the beginning of time, youngsters have idolized the possessor of physical prowess, says Mr. McConnell. "This was a part of the appeal of Samson; of David who could fell Goliath; of Richard the Lion-hearted, who could swing a two-handed sword with one hand; of Lincoln, the rail-splitter and amateur wrestler; of Peter, the big fisherman; and of Jesus, whose aggressive action swept the money-changers from the Temple.

"Here was a Man of physical, as well as of spiritual power," he points out, "using the muscles developed through long years of wielding a carpenter's hammer."

So, as Mickey McConnell has travelled across the land during the past years, he has spent much time drawing America's sports heroes into the church orbit through down-to-earth activities that flow from their special abilities.

He sparked the Denver Bears into putting on a baseball clinic last summer in the huge migrant camp at Fort Lupton, Colo. There, Spanish-American *muchachos* from the Texas border, Indian kids and plain Americans, who know more about picking cotton than about our national game, learned how to bat, field, run and throw. They also had the opportunity of hearing informal talks on good sportsmanship and decent living from baseball heroes.

Their teachers?

No less figures in the sports world than the Bears' president, Bob Howsam; Manager Ralph Houk, formerly a Yankee catcher; and coach John Pesky,

once a star shortstop for the Boston Red Sox and Detroit Tigers.

This they did for the Migrant Ministry and for their friend, Mickey McConnell. Now the Denver Bears have a permanent interest in those homeless children of the harvest and in the churches' program for them.

The results may even be two-way.

"Who knows?" asks Mickey. "There may be another Dizzy Dean or Vic Lombardi in some migrant camp."

Dizzy and his brother Paul, former star pitchers for the St. Louis Cards, were the children of migrants and their earliest memories are of picking cotton beside their parents down the endless rows.

This was the childhood of Vic Lombardi, too. His family worked in the vineyards and cotton fields of the West.

Many of the leading figures in the baseball world have heard from their friend Mickey McConnell in recent months. He has asked for their personal interest in America's dispossessed youngsters and for their used baseballs and bats. Now there are migrant kids all over the lot bursting with pride because they're playing with a ball or bat autographed by one of baseball's "greats."

Mickey has gotten well-known sporting goods firms to donate athletic equipment and musical supply houses to contribute phonographs, records, guitars. With these in hand, there's always someone to get folk-singing or spirituals going. And music is so important for people leading drab, work-filled lives, he feels.

The Protestant Council of the City of New York is grateful for the years Mr. McConnell served with them as a volunteer. He activated many new people who have remained to help in different capacities, says Director Dan Potter.

He put on sports entertainments, developed radio and television programs built around personalities new to church life, obtained an annual foundation grant for the use of these media, gave constant guidance on publicity and public relations, administered a shot-in-the-arm to all promotion plans, and finally, set up a boys' project in the lower East Side slums.

There he established an 8-circuit league for sports contests that was interracial, international, and interfaith. Boys from a Presbyterian and a Baptist church and from two synagogues still participate. B'nai B'rith helps with contributions. One coach is a Catholic.

The U.S. Rubber Company called Mickey in '51 as supervisor of youth activities and field director for Little League Baseball. Now he lives on a sprawling farm near Williamsport, Pa., and is associate editor of the league

magazine, among other chores.

Out-of-office activities have included network sports broadcasting, writing a syndicated baseball column for King Features, contributing to sports publications and authoring two books on baseball.

Besides his work with the Protestant Council and the Division of Home Missions, Mickey has served on Presbytery Committees of Brooklyn-Nassau Presbytery, has been a Sunday School superintendent, elder, trustee and a member of the boards of hospitals, YMCA, Boy Scouts and other agencies.

During all of these years Mickey has not been alone in his out-of-office interests. His wife is an active church worker, too. She's a singer and pianist, likes to work with young people and joins her husband and two teen-age boys in outdoor sports whenever possible.

She, too, liked the years when Mickey was related to the Dodgers' family and joins him in believing that men and women in many fields—education, publications, movies, radio and TV, mental health and family counseling, to name only a few—should get behind the churches' cooperative efforts in bringing hope to the hopeless and in helping human beings to a happier life.

Although Mickey McConnell subscribes to Sannazaro's belief that "there is no evil in the world without a remedy," he believes that "the war for the right can not be won by a single commando raid."

Many warriors for this army are needed, he says, to go forth together under the banner of the Ultimate Ruler.

As a realistic optimist, he has faith that it can and will be done.

JICU Progress and Hopes

(Continued from page 9)

ning devotional services in the dormitories, at which attendance is also voluntary, widen and deepen the influence of the program.

All students at ICU are required to take a prescribed three-unit course in religion "to make them intelligent about what Christianity means in this age."

ICU's 368-acre site at Mitaka-shi, Tokyo, is believed to be the largest campus in Japan. About one-third of the total acreage is under cultivation or serving as an experimental and demonstration agricultural station.

A herd of pure-bred cattle, sheep, hogs, three varieties of poultry, equipment and machinery were donated by Americans.

The cows and chickens now produce sufficient milk, butter and eggs for students and faculty families. Almost all the progeny from the farm have been used to build the ICU herds and flocks

or put out for breeding purposes with 4H clubs, Future Farmers of Japan, or rural mission centers.

Among the major buildings on the campus are University Hall, University Church (first section), apartments for six faculty families, 14 faculty homes, a men's dormitory for 70 students, a dormitory for 50 women, a single women's faculty apartment for ten teachers, a central dining hall and heating plant.

Future plans call for building a library, a science hall, a student union, a graduate students' residence and a physical education center.

Today the program of the College of Liberal Arts is in full operation. In April 1957, the university plans to realize the second major step by securing a charter for its Graduate School of Education. In 1958 and 1959, it hopes to launch its graduate programs of study in public administration, and social work.

In a recent report Dr. Maurice E. Troyer, vice-president for curriculum and student personnel, concluded:

"We are only at the halfway mark. International Christian University in Japan was conceived as essentially a first-rate graduate institution. The task of maintaining and extending its quality and scope in line with the original purposes and plans calls for more extensive energies and insights and more adequate financing than is yet achieved.

"Anything less than the standards originally set will be untrue to donors and scholars who up to this point have given generously of their substance and of themselves to this venture with God and man."

The Family Farm

Two well-known agricultural economists have written a long-time study of the town and country church in its relation to the family farm, emphasizing the close relationship of the farm, family and church in the U.S.A. They recommend that "every rural church interested in improving the lot of its family farms designate a committee, or a study-action group, or an organization existing in the parish, to attack the family farm situation in its own community...."

"In an attitude of helpfulness, one to another, churches, government agencies and farm organizations can work together effectively in improving family farm tenure."

The study, entitled "Town and Country Churches and Family Farming" by Marshall Harris and Joseph Ackerman, is published by the Council's Department of Town and Country Church.

Dr. Ackerman is managing director of the Farm Foundation. Dr. Harris is on the staff of the U.S. Department of Agriculture.

Learning To Be Group Leaders

By W. RANDOLPH THORNTON

WE GATHERED around the table and a staff member who called himself a trainer said, "We are here to become a group. Whatever happens is up to you. There is no discussion leader, no agenda, no rules of procedure. My job is to help you learn as much as possible from everything that happens. Most of the time I will be silent. I may ask a question now and then."

He stopped talking and waited.

For about 30 seconds (which seemed like 5 minutes) there was dead silence. We just sat there like bumps on a log—looking at each other and feeling more and more uncomfortable.

At last someone who could stand the strain no longer blurted out, "Well, let's get busy and *do* something. I want to get my hundred dollars' worth out of this." Someone else commented, "With so many experienced people and two and a half hours a day for two weeks, we ought to be able to develop some new and significant kind of church program."

More suggestions were made by others, but we didn't seem able to stay with any one idea long enough to act on it. This continued until we were thoroughly frustrated and somewhat angry at the trainer for not trying to help us out of our dilemma. He merely smiled and asked what we thought might be the cause of our difficulties. We eventually realized that we were something like a group of players sent out on an



athletic field and told to "play ball" (become a group) but without a ball, a captain, rules of the game, or knowing whether it was supposed to be baseball, football, volley ball, or soccer!

We learned the hard way that every group needs to agree on a clear-cut goal, that every group needs to have leadership functions performed (preferably by many members rather than one leader), and that every group needs to have agreed-upon procedures for its operation.

This strange experience was the first Training Group session, called a T-Group, of the first Protestant Laboratory on Group Relations in the Church, held

at Green Lake, Wis., March 11-24. This first laboratory for Protestant leaders was attended by 52 delegates and nine staff members from 15 different denominations. Delegates included Christian educators, denominational and state and city council executives, editors, youth directors, field workers.

The tone of the laboratory was established at the outset when "bellhops" without uniforms seized delegates' bags and carried them to the hotel desk and to rooms. Delegates soon discovered that these "front boys" were members of the staff of the laboratory and that this was one of their ways of trying to show that a person's back-home status didn't matter here.

The delegates discovered that these morning T-Groups, without an agenda or rules of procedure, were to develop among those present sensitivity to what processes were going on in the group, no matter what the subject matter being discussed. Members found themselves growing closer together psychologically and spiritually. Toward each other they felt a loyalty and love that the New Testament talks about. It wasn't all sweetness and light, however! Real emotions and hostility were expressed. One member had his feelings hurt and abruptly left the room. When he came back the next day, all learned how to deal with such explosions and still stay together as a group.

During the laboratory the T-Group passed through various stages like a person growing from infancy to maturity. It began with a childish *dependence*

(Continued on page 21)



National Council Agency Helps Four Freedom-Loving Russians

FOUR Russian sailors granted asylum in this country had a frank interchange with their Ambassador that rang around the world recently.

Their candor and defiance, as Soviet Ambassador Georgy Zarubin urged them to follow five sailor comrades and return home to their families and to "forgiveness," will give heart to countless refugees from behind the Iron Curtain.

"I will return home only when Russia is free," declared one.

The second seaman was even more emphatic.

He told Zarubin where *he* could go—in a brief Russian phrase.

Still a third, 20-year-old Viktor Tatarnikov, summed up the feelings of the four.

The thought of remaining in the United States, he said, grinning broadly, put him "in a good and merry mood."

This rebuff occurred when Ambassador Zarubin demanded the right to talk with the four staying in this country. It was in sharp contrast to earlier Soviet success with the sailor group.

The cloak-and-dagger story of the five sailors flown back to Russia by Soviet officials on April 7 points up the coercive tactics used by Soviet agents in this country to repatriate refugees from the Soviet orbit, officials of Church World Service report.

Church World Service had been asked by the U. S. Government to help the nine seamen get jobs, homes and clothing and to learn English when the Government granted them special asylum here. The refugee agency was not responsible, however, for police protection to the new immigrants.

The story of the nine—who had been members of the crew of the Soviet tanker *Tuapse* captured in June, 1954, by Chinese Nationalists, and who had been held on Formosa until admitted to the United States—also highlights the failure of the American government to protect escapees from fancy pressure methods to get them home again, officials of international refugee bodies agree.

Through Roland Elliott of New York, refugee immigration director of Church World Service, that agency has called for strong safeguards against any more forced repatriations.

Mr. Elliott recommends that the government "make a firm statement of fu-

ture procedures," so that thousands of other refugees here who might be subject to the same sort of Soviet pressure will be reassured of the full protection of the U. S. Government."

In the meantime, the case of the re-defectors received high level attention in Washington. After several witnesses, including Jan Van Hoogstraten of Church World Service, testified before the Senate Internal Security Sub-Committee that the Soviet United Nations delegation was "directly involved in the return of the five," the State Department went into action.

It called in Zarubin and lodged a formal complaint against Soviet U.N. officials.

It permitted Arkady A. Sobolev, chief Soviet U.N. delegate, to remain in this country only if he tends to his own knitting. But it ordered the departure of Aleksander Guryanov and Nikolai Turkin, his two aides who took part in browbeating the sailors.

Mr. Van Hoogstraten told the Senate committee he first learned that the five sailors were weakening under Soviet pressure from Viktor Solovyev, one of the group who refused to return to his motherland.

Mr. Van Hoogstraten promptly notified the appropriate government agency and asked to be permitted to talk to the sailors at the International Airport before take-off time.

Permission was granted. Later the same government agent called back, Mr. Van Hoogstraten said, and told him it was not necessary for him to go to the airport since "other people are taking care of the affair."

On his own initiative, however, Mr. Van Hoogstraten did go to the airport. There he saw the five sailors surrounded by 19 or 20 Soviet citizens reportedly attached to the Soviet consulate or the Soviet delegation to the United Nations. The sailors pretended they did not see him, he testified.

Mr. Solovyev told the committee that Soviet agents had called on him, showed him family pictures and letters—as they did with the five returnees—and had invited him to talk to Mr. Sobolev, chief of the Soviet U.N. delegation.

The sailor refused, he testified. He told the committee that he had talked until 5 a.m. the day before the sailing with two of the returnees and that they had decided not to return to Russia. De-

spite this decision, the two took off with their three compatriots the following afternoon, leaving many personal possessions behind, as though they had departed unexpectedly.

Shortly before the plane left the sailors were given a brief hearing by U. S. immigration authorities. They were represented at the hearing by an attorney for the Soviet consulate, but Mr. Van Hoogstraten was not admitted to the hearing.

Thereafter, both Mr. Van Hoogstraten and Angier Biddle Duke, president of the International Rescue Committee, questioned the wisdom of this procedure.

Mr. Van Hoogstraten emphasized that he believes the men had not been "drugged or kidnapped," but that they were not free to make their own decisions.

Mr. Duke pointed out in a public statement that he believed "had these men had access to friendly counsel, they would have revealed that they were subjected to Soviet pressures to return, not apparent under present procedures."

In the meantime, Church World Service officials are expressing concern about the four *Tuapse* sailors still living on Formosa who have made formal application to come to this country.

These sailors should not be penalized because of the re-defectors, they point out, especially since the U. S. government has apparently made a commitment to bring them here.

Further, they emphasize, failure on the part of the government to discharge this responsibility would be of great aid to communist propagandists.

A Good Medium

A small notice in the February issue of the *OUTLOOK* suggested that ministers who would like to supply pulpits in Latin America during the summer get in touch with Dr. Robbins W. Barstow, executive director of the Department of American Communities Overseas, as there might be one or two openings.

Dr. Barstow's office reports that, up to May 18, 27 responses had been received, representing 16 states: There were three each from Massachusetts, New York and Ohio; two each from California, Illinois, Michigan, New Jersey and Wisconsin; and one each from Connecticut, Florida, Iowa, North Dakota, Oklahoma, Oregon, Texas and West Virginia.

With all due allowance for the glamour of the faraway post, it would seem that the *OUTLOOK* must have good pulling power, for it was a very small item tucked away in the back of the book.

The CHURCHES

WORKING TOGETHER

TEXANS COMMEND INTEGRATION

The Texas Council of Churches has unanimously voted to commend Texas communities which have integrated their public schools. They also asked constituent denominational units to urge members "to oppose all legal subterfuges, such as interposition, nullification, secession, etc., which seek to evade compliance" with the Supreme Court decision outlawing segregation in the public schools.

The statement was adopted at the organization's Third General Assembly held recently in San Antonio. It urges members to "practice Christian patience and forbearance and pray daily for God's guidance as we deal with this difficult problem in human relationships and move forward to a higher plane of Christian democracy."

ASK MENTAL HEALTH AID

* A resolution urging that in-service training in the fundamentals of mental health be given to school teachers, law enforcement officers and court officials has been adopted by the Montana Council of Church Women.

The statement says such training is required so that "troubled people may be referred to them for help in seeking jobs, family adjustment, educational and emotional therapy."

They also urged state pastors to develop a referral program or chaplaincy service for counseling with police, probation staff and district judges.

CHILDREN TELL WHY

The Bulletin of the Council of Churches of Syracuse and Onondaga County, N. Y., reports the responses to a survey of 77 youngsters who were asked to tell in their own words what attendance at weekday released-time religious education means to them.

They gave a variety of answers. Seventy-four said they liked it because "we have a chance to learn about God (or Jesus)." Twenty-four said, "because I like to sing a lot (or learn new songs)." Twenty mentioned prayer; 15, the opening worship service, and 12 said the teacher was "the best thing."

NO GHOST TOWN NOW

Protestant ministers working together in Yukon, Pa., with the local Lions Club have been responsible for attracting new industry to the town threatened with becoming a "ghost town" when old industries moved away.

An industrial development committee

of ministers and club members headed by Rev. G. R. Geisler, pastor of the Grace Evangelical and Reformed Church, announced last week that contacts with major industries have resulted in plans by the Westinghouse Electric Corporation to build the world's first industry-owned nuclear material testing reactor plant in the community.

Says Mr. Geisler, "The coming of Westinghouse will not only alleviate our present unemployment problem, but the proposed expansion program of the company will make Yukon another boom town as it was in the early days of coal mining." He said other industries have also shown interest in the possibility of establishing new plants in the area.

"COMMUNITY AMBASSADOR"

The Council of Churches of St. Joseph County, Ind., will send a "community ambassador" to Europe this summer. It has announced it will choose a young person between the ages of 18 and 30 to live abroad for eight weeks as "an interpreter of American life and aspirations." The ambassador will live with a family in his adopted country for four weeks and then tour the country in the company of other U.S. youth visiting abroad.

Funds for the project are being raised through local service clubs, business firms, and church groups.

WELCOME NEWCOMERS

New residents of New Castle, Pa., get a "royal welcome" from its clergymen as the result of an arrangement by which members of the New Castle Ministerial Association are notified of the arrival of new families by the local utility companies.

Each month the association assigns two ministers to call upon new residents of the community and welcome them. The newcomers are invited to attend the nearest church of their choice. The clergymen work on a cooperative basis and "shun coercion or proselytism," a spokesman said.

COUNCIL BRIEFS

The Council of Churches of Greater Houston, Texas, has purchased a two-story former Presbyterian parsonage as its new headquarters building. Purchase price was \$45,000. Rev. V. E. Lowder, executive director of the five-and-a-half-year-old council, said a special committee searched for six months before choosing the site, located in a downtown

area near a number of large churches. . . . Some 4,600 Protestant laymen attended the sixth annual laymen's communion breakfast service held last month by the *Massachusetts Council of Churches*. It was the largest attendance in history. . . . Protestant ministers of six denominations in *Denver, Colo.*, who launched a joint attack on racial prejudice with simultaneous sermons, have announced they will continue their cooperative approach to public issues. All occupy pulpits in the smart Park Hill district of East Denver which lies directly in the path of a new Negro residential expansion. "We have affirmed our objective," a spokesman said, "to make our neighborhood a good place to live and raise our children by agreeing to do what we can to promote as Christian an approach as possible to public issues." . . . The *St. Joseph County, Ind., Council* has launched a comprehensive three-month study of the South Bend-Mishawaka area to determine advantageous locations for the establishment of new Protestant congregations. A crew of experienced researchers under the direction of Dr. Merlin Clark, professor of research and urban church planning of the University of Chicago, is surveying present and anticipated school population figures, projected plans of new home builders and studies of public utilities companies serving the areas. Churches of 20 denominations are cooperating. . . . The *Detroit and Michigan Councils of Churches*, in cooperation with the Music Department of Michigan State University, will offer a one-week church music workshop next month at the MSU campus at East Lansing. A council spokesman said it has been planned for organists, choir directors and members, soloists and clergymen. . . . The *Massachusetts Council of Churches* publication reports that a survey of racial groups in state Baptist churches shows one out of three "white churches" of 221 churches polled, have Negro members. Thirty-eight per cent of these were reported to have Negroes in places of leadership and prominence. The report said that 56 per cent of the churches with Negro members were located in towns with a population of under 25,000. . . . The *New York State Council of Churches* has announced that it is developing an award for outstanding service in the state by newspapers, radio, TV stations, wire services and news personalities in "focusing attention on the Protestant scene."

Within Hospital Walls

By JAMES E. FLINCHBAUGH

A HOSPITAL called its chaplain to see a young man who had been injured beyond hope of recovery. As death approached, the doctor told the chaplain, "we have three patients on our hands, the boy, his mother, and his fiancée, and two of them are yours. It's pretty clear what is going to happen to my patient; I hope you can keep your two on their feet."

The hospital chaplain serves a function too little known even in the nation's religious circles. Not only does he provide pastoral services for hospital patients and their families, but he is a liaison between the hospital and the clergy of the community, is responsible for developing an atmosphere of trust and personal interest for the patients who are guests of the hospital, and serves a rather broad teaching purpose for hospital staff, for community pastors, and for theological students.

On one occasion one of our experienced nurses in the Miami Valley Hospital sought counsel in my office. She had been receiving psycho-therapy and at a certain point in her treatment the doctor had suggested she discuss her religious conflicts with a clergyman. She had been inactive in church for a number of years, but the presence of a minister on the hospital staff helped her take the initial step to seek an interview.

Out of our discussion and responsive listening came the rediscovery of her religious convictions. Realizing that at 32 years of age she had been functioning with an eighth grader's concept of God, she set up for herself a program of re-study of the Christian life and now is working with a new vigor and awareness of Christian service as a nurse.

A view of the ways in which the chaplain serves amidst the hospital pattern may be had by taking a quick look at my average day.

During the first hour after my arrival at 8:00 A.M., I follow up written or telephone requests for visits either from patients directly or from nurses and medical personnel. By 9:00 I am back in the office for desk work and counsel-



ing sessions when requested. A student nurse or other hospital staff person may be seen at this time. From 10:30 until noon I visit more patients, following-up with those whom I have seen before and inquiring about all the critically ill persons, determining in each case whether or not a pastor is visiting with the patient and family concerned. If there is none, I visit. In a general hospital of 600 beds or more, such as Miami Valley, there are usually four or five critically ill patients each morning.

A 45-minute lunch hour in the cafeteria is usually spent with different people: sometimes doctors, sometimes orderlies. Following lunch is a half-hour of reading in the medical library.

The afternoon usually sees at least one committee meeting, either in the hospital or in the community. This is when I schedule conferences with clergy who call and want to talk over problems of parishioners who are patients. Unless conferences are definitely scheduled, I spend most of the afternoon in visiting patients who request visits, and drop in again on long-term patients whom I have seen previously. Preparation for classes for student nurses, for community activities, or for chapel services takes up the late afternoon. About twice a week I have an evening engagement to speak to some church or community group on a subject related to religion and health.

Emergency calls, of course, can come at any hour of the day or night. At 11:30 one Sunday night a call came from a cardiac patient who knew that a pastor was available. I went to the hospital immediately. This lady, who was also a double amputee, was in an oxygen tent and breathing with great difficulty. The nurse apologized, "I wouldn't have called you, but I don't think she'll be here in the morning."

When I arrived at the bedside, a smile came over the patient's tense and weary face. "I'm so glad you have come." It was difficult for her to talk. I remained only five minutes, but she was able to reaffirm her faith in Jesus Christ. She wanted the presence of a minister who represented Christ to her. A psalm brought relaxation, peace, and rest as she said, "I can sleep now."

The next day I gave her Communion. Instead of expiring, she improved. Two weeks later she left the hospital and is now, a year afterward, getting along nicely.

Pastoral services are what you might expect. I receive emergency calls for visits with patients, give Holy Communion on request to patients both in bed and in the chapel, baptize infants under certain conditions, conduct chapel services each Sunday, and visit large numbers of patients. The hospital queries all newly-admitted patients for

Rev. James E. Flinchbaugh is Chaplain for Miami Valley Hospital, Dayton, O.

needs, and requests for me to call come from patients both directly and indirectly. These calls are often caused by emotional stress of fear, anxiety, or excitement, a desire to die, non-cooperation or non-acceptance of diagnosis, or assistance needed by the doctor.

The chaplain also serves as a link between the hospital and the clergy of the community—Protestant, Catholic and Jewish. A notification service is maintained by both telephone and letter, and includes the preparation of regular lists of hospital patients for all faith groups.

I also have an educational function: lectures and addresses to student nurses, to theological students, and to regular clergy. Students from United Theological Seminary spend a half-day weekly at the hospital, visiting patients under the chaplain's direction and performing various pastoral services. More and more time is given to assisting with nursing education in such subjects as comparative religions (with presentations by pastors, priests and rabbis where appropriate), preparation for marriage, and pre-marriage clinic.

Each summer six weeks of intensive training for clergymen and advanced theological students are provided under a program sponsored by the Institute of Pastoral Care of Massachusetts General Hospital, Boston, with supervision and participation inter-denominational. This is actual pastoral work since participants serve as attendants and chaplain's assistants. Seminars make it also a laboratory in human relations. Pastors come into the hospital often with 15 to 20 years of experience in parish ministry. A pastor may learn that a simple "everything-will-be-all-right-for-God-will-take-care-of-you" message often suppresses a real need in a troubled patient to talk over his feelings toward religion and God. Under the discipline of note-writing in clinical training and seminar discussions, the pastor learns to diagnose the spiritual needs of the patient and then present the mood and attitude most helpful to the patient at the time.

Doctors and clergymen today have discovered ways to cooperate more closely for the benefit of those to whose service they have dedicated themselves. Faith, attitude towards his illness, and his whole philosophy of life can greatly help a sick person in a crisis.

For example, there are no "minor operations" from the standpoint of fear of going to sleep. Patients usually put confidence "in the surgeon and in God." No one has adequately analyzed the problem of the loneliness of long convalescence and what it does to the personality of the soul. The clergyman is often able to help those with physical handicaps to accept, live with, and turn their handicap into triumphant living.



Photo courtesy Dayton Daily News

The chaplain lectures to the student nurses.

Physicians vary greatly in dealing with the problem of informing the patient when they are certain he is facing death. The doctor has the responsibility but can work with the minister to comfort the patient. Family members also may receive great comfort from the minister's visit with the patient and his attention to them.

On occasion, the chaplain becomes a social worker and under certain circumstances may assist in working with social agencies and providing new channels of contact for the patient.

The chaplain also has administrative commitments within the hospital. For example, I am a member of the editorial committee of the hospital's monthly magazine, chairman of the employees' Christmas basket committee, chairman of the counseling committee of the school of nursing, and chairman of the suggestion committee. I also attend meetings of department heads and of the vesper and chapel committee of the school of nursing.

Outside the hospital, I attend meetings of the institutional committee of the church federation, the board of directors and the family life committee of the Mental Health Association, the practical nurse advisory committee of the board of education, the citizens' advisory council of the state hospital, and the chaplains' section of the American Protestant Hospital Association.

The hospital chaplain is a symbol of security, a representative of God in visits to the patient. He is a counselor for domestic problems associated with the illness which brought hospitalization. He refers patient problems to the proper

church or social agency when called for. He brings to patients pastoral friendship and the solidarity and challenge of Christ. This of itself is a rewarding experience.

Learning To Be Leaders

(Continued from page 17)

on the trainer (unconsciously viewed as a sort of parent). Later, like an adolescent, it rebelled and tried to get along *independently*. Finally, it accepted the trainer as another member of the group, thus establishing an adult *inter-dependence*.

In contrast to the "unstructured" T-Groups, the afternoon Skill Practice Groups were highly organized. Participants were assigned certain parts, as in a play, and given typewritten instructions prepared in advance. The players then acted their parts in a hypothetical committee meeting while other delegates observed what happened and why. Thus each delegate developed his own skill in group relations through prepared and directed exercises.

A third technique—theory sessions—was frightening at first when delegates saw listed such topics as "Group Cohesion," "Goals and Norms," "Fields of Force," and "Unstated Agenda." Lectures on the concepts and principles of group dynamics, supplementing the T-Group and Skill Practice experiences, soon cleared the air.

Amid country club atmosphere in snowbound isolation, delegates learned how to increase their insight into their

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Announce Three-Year Research Study

Selecting Ministers for Tomorrow

What personal qualities does a congregation seek in its minister?

How do these vary, depending upon the situation in which he works?

And how can the nation's theological seminaries determine which among their applicants or students possess those traits required for an effective Christian ministry?

To answer these and similar questions the nation's major Protestant churches and theological seminaries will undertake an important three-year research study with a view to improving their methods of selection and training of tomorrow's ministers.

Announcement of the project, to be conducted at an estimated cost of \$85,000, has been made jointly by officials of the National Council of Churches and Educational Testing Service, an independent testing and research organization with headquarters in Princeton, N. J.

The study will be conducted by Educational Testing Service under the direction of an Advisory Committee representative of participating schools, church officials and technical experts. Funds for the project have been given by the Lilly Endowment, Inc., Indianapolis, Ind.

Officials of the two organizations said the project is expected to develop a composite picture of the personality qualities U.S. congregations seek in a minister. This will be based upon interviews with clergy, denominational executives and church members, and upon the evaluation of performance data on theological students and ministers working in a variety of parish situations.

They indicated that results of the study, which will review the present testing and counseling methods of upwards of 80 seminaries, may also lead to development of a new series of psychological and personality tests especially oriented to the requirements of theological seminaries.

Tests presently in use, they said, are often "ill-fitted" for the purposes of seminaries in weeding out "misfits" among applicants or in predicting the future on-the-job effectiveness of students.

Dr. Elmer G. Million, director of the Department of the Ministry, sponsoring National Council unit, described the projected study as the first of its scope ever made. He said psychological tests have been used by some seminaries as an aid in selection of students for 25 years, but the study will repre-

sent the first general effort to compile information in the field.

He said the multiplicity of demands upon today's minister makes it essential that seminaries have a method of ascertaining whether their students possess the personal qualities needed for effectiveness in the Christian ministry.

The results of tests and data on counseling obtained in preliminary studies, he said, indicate that "health or wholeness is intrinsic to the minister's effectiveness.

"But the many and diverse demands made upon the minister of a modern congregation tend to sabotage this wholeness. Thus it is imperative for all concerned—the prospective minister, his school and the church—to come to terms openly with the question 'what is an effective ministry?'"

Dr. David R. Saunders, Princeton, N. J., who will direct the study for Educational Testing Service, described it as a four-part project: a survey of current literature and expert opinion; formulation of improved definitions of the qualities important for a minister; administration of well known standard tests; and experimental testing.

Present plans, he said, call for selection of an experimental group of students who will be given both a new series of tests to be developed during the first part of the study and the standard tests now in general use in most seminaries. The results of both tests will then be checked against the individual student's actual performance in seminary and on-the-job to determine which is most accurate in predicting his future effectiveness.

Dr. M. C. Froyd, former director of the Department of Theological Education of the American Baptist Convention and now a faculty member of Colgate-Rochester Divinity School, is chairman of the policy group which will direct the study. Members of the group, expected to number about 30, will be nominated by the National Council and appointed by Educational Testing Service.

Plans for the study grew out of a three-day consultation of 25 psychologists and church leaders convened in 1954 by the National Council at Educational Testing Service offices in Princeton, N. J.

Preliminary review by the group of data then available on the counseling and testing methods of seminaries indicated "the absolute necessity" for further study, Dr. Million said.

Three studies of a less extensive nature made by the National Council's sponsoring department laid the groundwork for the present project. They were conducted in 1948, 1951 and 1954. Results of the last one, a mail survey of some 80 schools, were reported in an address by Dr. Million to the 1954 biennial meeting of the American Association of Theological Schools. Resulting interest led to the Princeton conference the following spring.

All seminaries to be included in the study are members of the American Association of Theological Schools, an independent national accrediting organization. Educational Testing Service is a nationwide non-profit agency formed from the merger in 1948 of the testing activities of the College Entrance Examination Board, the American Council on Education, and the Carnegie Foundation for the Advancement of Teaching.

Learning To Be Leaders

(Continued from page 21)

own reactions toward others and their own behavior in groups, how to sense what is taking place in a group (beneath the words being spoken), and what to say or do to help a group overcome its roadblocks and get its job done. On a broader scale they learned how better to work with groups and understand the group process, how to train leaders, facilitate staff relationships, plan conferences, and attain greater sensitivity to the needs of other people.

"I have learned something in terms of awareness, of seeing and listening, in fact, a new me," said a delegate on departure. Others said they learned acceptance of hostility—"the value of permissiveness in group life"; "a new point of view about conducting meetings"; "to look and listen more and talk less, to scale down the relative importance of task needs"; and "a different approach to the people of my parish. I'm through (with God's help) trying to be a dictator."

Success of this first group experience has prompted the planning of a second laboratory at Green Lake co-sponsored by the department of administration and leadership of the National Council of Churches and the National Training Laboratories of Washington, D. C., a unit of the National Education Association. The Date: April 28-May 11, 1957.

Welcome to New York



Dr. Gerald E. Knoff, center, executive secretary of the Division of Christian Education, greets friends in his new office at 257 Fourth Avenue, New York. Around him, left to right, are: Miss Constance Carothers, Bronx Division of the Protestant Council of the City of New York; Miss Leila Anderson, NCC assistant general secretary for program; Dr. Robbins W. Barstow, executive director of the department of ecumenical relations and the department of American communities overseas; Mr. Francis S. Harmon, chairman of the NCC's budget committee; and Miss Arlene Johnson of the Staten Island Division.

THE National Council's Division of Christian Education, which had seemed so firmly rooted in Chicago, has now taken up its abode in New York City. The migration was hastened somewhat by the imminent demolition of the old Pullman Building, where its Chicago offices were located. Now for the first time since the establishment of the National Council of Churches in 1950, all units of the Division will be together in one building.

The new quarters at 257 Fourth Avenue, New York, are comfortable and attractive. An "open house" was held there on May 11 to which the entire staff of the National Council was invited. Refreshments were served in the fourth-floor conference room which is also the library.

The Division of Christian Education, under direction of *Dr. Gerald E. Knoff*, assisted by *H. H. Kalas*, includes the following units:

COMMISSION ON GENERAL CHRISTIAN EDUCATION —

A. L. Roberts, general director; *Alice L. Goddard*, executive director of chil-

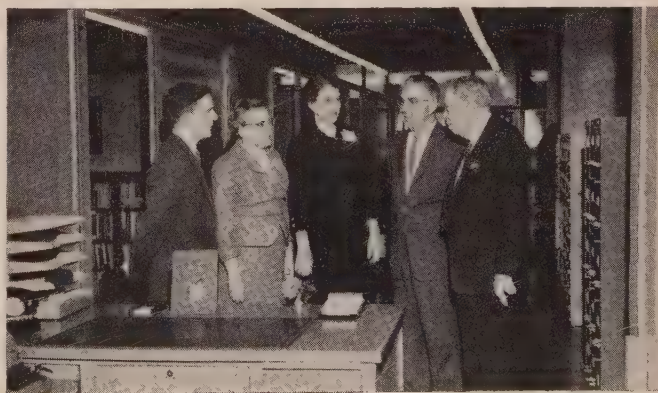
dren's work; *Mary Elizabeth Venable*, associate executive director of children's work; *A. Wilson Cheek*, executive director of youth work and executive secretary of the UCYM; *Donald Newby*, director of youth council services; *John S. Wood*, director of social education; *W. Randolph Thornton*, executive director of leadership education and church school administration; *Paul H. King*, associate director of leadership education and church school administration; *Mildred A. Magnuson*, executive director of curriculum development; *Erwin L. Shaver*, executive director of weekday religious education; *Rolfe Lanier Hunt*, executive director of religion and public education; *Luther*

A. Weigle, executive chairman, Standard Bible committee; *J. Carter Swaim*, executive director, department of the English Bible; *Philip C. Landers*, director of the committee on the use and understanding of the Bible; *Virgil E. Foster*, editor, International Journal of Religious Education; *Lillian G. Williams*, managing editor, International Journal of Religious Education. *Milton Heinzman*, executive director, audio-visual education.

COMMISSION ON CHRISTIAN HIGHER EDUCATION —

Hugh C. Noble, general director; *David B. Sageser*, executive director, department of campus Christian life;

(Continued on page 24)



Details of the celebration were handled smoothly by the secretaries. Left to right: *Rita Knuth*, United Student Christian Council; *Martha D. Shiphorst*, higher education; *Ruth Jacobsen*, youth department; *Beatrice Lewis*, youth department; *Lillian Bomhard*, ecumenical relations; *Marlene Smith*, youth department; and *Betty Harris*, audio-visual education. The picture at the right shows, from Chicago, left to right: *John Wood*, youth department; *Miss Mildred Magnuson*, curriculum department; *Miss Mary Venable*, childrens department and, from New York; *Richard B. Smith*, assistant general secretary for finance of the National Council of Churches; and *Walter M. Howlett*, executive secretary, Greater New York Coordinating Committee on Released Time.

Others See Us

(Continued from page 11)

courses in practical theology techniques for doing work in the church which previously they had seen as needed but hardly approached.

The basic difference in principle which is involved is the familiar one between the American assumption that the life of the Church must express itself in an effective relationship to its surrounding culture, and the European assumption of the development of the life of the Church in and of itself, with a relation to the culture essentially irrelevant. It is well-known, of course, that this attitude is undergoing a change in Europe, and it would seem that this may account for the tremendous receptivity to American thinking and practice in the fields of Christian ethics and practical theology (especially in Christian education and pastoral psychology), on the part of the current generation of European theological students. Even so, the fact the Americans *assume* this relationship comes as a revelation to many of these students. Thus, one of them writes: "There is no separation of a religious and secular world. That is the first perception of a European when he hears a prayer by an American."

Within this context one can better understand the fact that, in our congregational church life the facets that make the deepest impression on these students are the activity of the laymen and the whole attitude and practice of stewardship through which we support our churches financially. Again, these are in-born assumptions for Americans, but for Europeans who come from state churches they are a revelation and frequently are the source for the most life-changing ideas they take back with them. Here are some of their comments:

"The enormous activity of laymen in every church appears almost like a miracle to a European."

"The fact that astonished me most was that, in spite of the leaving of the minister, the life of the congregation didn't stop. Sunday school, women's guild, youth group, young adult group, were directed more or less by laymen. It is really the church members and not just the minister who make out the congregation."

"Need I express my interest in stewardship and evangelism? Probably every foreign visitor is impressed by it. But I must confess that of the three conversions we like to speak of—of mind, of heart, and of the purse—the latter one definitely happened to me in America. Participation of laymen in church life, a thing we miss so much in Germany, captured my interest all over the time."

In the midst of this admiration, mis-

givings also are expressed by the students. Having commented on the same positive factors, one says: "I had the opportunity to observe a church life that mixes and even confuses "koinonia" with sociability, the Word of God with democratic and benevolent ideas, that sees Jesus Christ mainly as the good shepherd, the religious teacher of eternal truths, the prophet full of zeal for justice and love towards all mankind, that makes him "a good guy" and loving friend rather than "my Lord and my God," the suffering, dying Son of God, resurrected and coming again as Judge of the Universe. To expect suffering, to be persecuted, to bear the cross, to be different from the non-Christian world *as a Christian*, even if this world is a friendly, democratic and humanitarian one—that's what seems missing in Christian preaching and teaching, or at least falling short of emphasis."

A student from South Africa comments: I was struck by the beehive activity of all the churches I visited, but I could not help wondering sometimes: What is it all leading up to? What is it accomplishing? Do the busy folks involved have a fair idea of the goal towards which they are working so hard? Or is it just busyness for the sake of busyness? . . . Then, while I could not help admiring the way in which organizations within the congregation catered for all interests and ages (literally from cradle to grave), two disquieting questions arose: Is there not a tendency in this to begin to value organization for its own sake? Then, and perhaps more serious: Does not the multiplicity of organizations lead to an atomization of the concept of community? The value of a number of small "communities within the community" is undoubted, for then each parishioner has the opportunity to find out and fill his own niche, but may it not lead to a loss of the sense of the over-arching community of the congregation as a whole? (I do not know the answers—I am only asking the questions.)"

Despite these questions which come to their minds, by far the predominant reaction on the part of these students to American church life is a very positive one—

"It is refreshing, indeed, to go downstairs after a sermon with many spiritual values, to descend into this friendly and de-mythologized netherworld with the kitchen and the Coca-Cola chest."

"The congregation is a family. The people know each other and have many activities together. The pastor is more one of them than one above them. The individual members feel responsible for the various activities and expressions of their church life. In Germany, the peo-

ple go to *the Church*; in the United States of America, the people go to *their church*."

Because they have been taken into the American church family for a time, many of the students come to feel almost related to us. One of our German students has recently written: "I saw in Rotterdam the boat on which I came over two years ago. I nearly became homesick for America, and I must confess that I envied the students who were going over now. This is not a very Christian attitude, but I just felt so. And I hope in the meanwhile that I will make a return somewhere in my life-time."

It is a joy to find that the majority of these Ecumenical Scholarship Exchange students return to their home countries feeling like the German who closed his report in this fashion: "So do you want to know my opinion about American people?—I like them!"

Welcome to New York

(Continued from page 23)

Herluf M. Jensen, executive director, United Student Christian Council and associate executive director of the department of campus Christian life; *Richard L. Heaton*, executive secretary, Inter-seminary Committee.

JOINT DEPARTMENT OF CHRISTIAN VOCATION —

Elmer G. Million, executive director, department of the ministry; *L. Newton Thurber*, executive director, *William W. Keys II*, administrative secretary, and *Ruth M. Harris*, field program secretary, Student Volunteer Movement.

JOINT COMMISSION ON MISSIONARY EDUCATION —

J. Allan Ranck, director; *Nina Milten*, director and editor, department of children's work; *Lucy M. Eldredge*, director and editor, department of youth work; *William C. Walzer*, director, department of promotion; *Hazel V. Orton*, director of production; *Priscilla Chase*, director of order department.

Four from the Chicago offices who have some connection with Christian education have also joined the New York staff:

Paul Sturges, director of educational evangelism, and *Alva I. Cox, Jr.*, associate director of educational evangelism; *Helen Spaulding*, director of research in Christian education, and *Wendell Kellogg*, associate director of public relations.

The Joint Department of Family life, under the Commission on General Christian Education, is at present without a director, due to the resignation of *Richard E. Lentz*.

A Necessity:

A Church Social Welfare Program

By JOHN T. STEWART

A SOCIAL welfare program is a necessity for every church for two reasons—because of the nature of the church itself, and because of the nature of modern society.

This was the finding of the Church Conference of Social Work which closed a five-day meeting in St. Louis, Mo., May 24. The meeting was held in conjunction with the 83rd annual meeting of the National Conference of Social Work, of which the Church Conference is an associate group.

The Church Conference is sponsored by the Department of Social Welfare of the National Council of Churches, with the cooperation of the Christian Social Welfare Associates.

After prolonged and spirited discussion of the controversial problem of the "Acceptance of Community or Tax Funds by Church-related Agencies," two reports were filed—majority and minority.

The majority report, as adopted, held that tax funds may be accepted, but only with safeguards. It stated: "By and large, experience reflects that Community Chest and United Funds have not interfered with the proper conduct of church-related programs. In most situations it has been possible to receive payments from tax funds for services rendered without a sacrifice of principle. It is acknowledged, however, that there may be times when restrictions attached to the granted funds are so serious as to force such a sacrifice of principle. The right is always reserved to refuse the funds, if it is necessary to preserve the integrity of our program and the clarity of our Christian concern."

This was the amended composite report presented by Rev. John A. Craig in behalf of nine conference roundtables, and approved by the plenary session, after considerable rewriting.

A minority report from two of the nine groups opposed tax funds for church agencies because of the "principle of separation of church and state."

The major item of business before the Church Conference was a practical question: "What is a constructive social welfare program for a local church?" This was the subject for nine roundtables where discussion was long and

earnest. Rev. G. Paul Musselman presented the composite report which the plenary session adopted.

Principal items of this report follow:

"The church is always conducting a social welfare program of one kind or another. To do so is inherent in the nature of the church.

"A constructive, well-organized social welfare program is now a necessity in churches, large or small, urban or rural, due to the complexion and nature of our modern society.

"Historically the church expresses a continuity of interest and action. It has a unique relationship to its constituency, and this relationship goes from birth to death, including people from all walks and positions of life. The church is in one essential a family; it has a particular responsibility for the members of its own family (the household of faith); by its expressed interest in individuals it gives to them a sense of belonging to an extended family."

This was the philosophy for the program—then came the program for action.

In social welfare programs the church must serve as "a member of a team," in cooperation and not in competition.

"This team includes its own denominational structure, other congregations in its neighborhood, councils of churches, neighborhood and area councils of the types found in the community through the efforts of Health and Welfare Councils."

If the church expects to exert "the full weight of its consecrated concern in social action," it must provide "interpretation, funds, equipment and capable personnel. . . .

"... we recommend that every church—large or small, urban or rural—should have a group, committee or commission to define, plan, direct and implement methods of meeting its social responsibility in its community. This committee should be authorized by and responsible to the congregation's governing body. Its personnel should include persons within the church's membership who have special skills and who are able to share the counsel of technically competent people from the general community. . . .

"It is a complicated matter to be a Good Samaritan in today's society. A constructive social welfare organization helps people to be intelligent Christians. . . . This is the congregation's method of reaching the 'eye of the hurricane' of today's changing culture. . . .

"The church need not be alarmed by

the community's acceptance of some of its functions—this is the development of seeds planted during the course of history.

"The socially relevant church will forge out a more effective method of helping responsible officials formulate legislation in community, state and nation. The validity of its contributions will be tested by its demonstration in its immediate parish. An example of this is the taking in of the stranger through the churches' activity in the resettlement of refugees."

On the problem of community chest or tax funds, the report stated:

"In so far as we understand the question, we believe that the receipt of community chest or tax funds can affect denominational expression, but will not affect the expression of love.

"If missionary outreach means denominational recruitment, receipt of such funds will not permit this. If it means extension of service to the community, it will expand it.

Extracts from principal addresses made at the conference:

Alfred K. Bauer, M.D., superintendent of State Hospital, Fulton, Mo., described the relationship existing between religion and psychiatry as "largely an attitude of 'we won't bother you if you don't bother us.'"

Dr. Bauer quoted Dr. Finley Gayle, president of the American Psychiatric Association, as saying about this cool and polite relationship: "This way we will all be happy and from time to time we will have a get-together in which we express our mutual admiration, after which we return to our separate ways and distinct differences."

Dr. Bauer warmly supported Dr. Gayle's "plea for the necessity of developing more active cooperation and communication between psychiatrists and clergy."

Jay L. Roney, director of the Bureau of Public Assistance, Social Security Administration, U.S. Department of Health, Education and Welfare:

"Many of you represent sectarian agencies. In your services are expressions of doctrine that do not belong in either a public or a non-sectarian agency. Thus, if any agency can be said to have a special function peculiar to itself, it is the religious agency. There will always be people who will prefer to seek help from the sectarian agency because of its closeness to them. Guidance and social welfare services, inherent in the duties of the ministry—the pastor, priest, and rabbi—are to be

John T. Stewart is Church Editor of the St. Louis Post-Dispatch.

Urges Worldwide Brotherhood of Christian Farmers

THE formation of a world-wide brotherhood of Christian farmers and farm families to improve their own conditions and to better relations between nations was proposed recently by Dr. Frank W. Price.

The suggestion came in a luncheon speech by the rural missions expert, who is director of the joint missionary research programs of the National Council of Churches and Union Theological Seminary, New York.

A former moderator of the Presbyterian Church in the U. S. (Southern), Dr. Price addressed the annual meeting of the board of Agricultural Missions, Inc., a non-denominational agency representative of the cooperative rural mission work of 28 major U. S. Protestant communions.

"Cooperation for world peace is needed not only between governments but even more between peoples," Dr. Price declared. "For the sake of international good will and peace the great working populations in all countries should come to know one another better.

"The farmers of the earth are the largest single body of laborers with a similar type of natural environment, similar occupation, similar outlook on life and religion and similar economic needs and difficulties."

Therefore, he proposed, "let Christian farmers of the world unite around such common objectives as private farm ownership together with national economic planning, just laws for protection of agriculture, opposition to tyranny and exploitation of rural populations, conservation of soil and forests, the strengthening of community spirit and cooperation and the uplift of depressed and underprivileged farming groups."

Dr. Price suggested that the churches and rural mission bodies investigate ways in which farmers can "share their Christian faith and experiences." A method of doing this, he said, would be to include on the agendas of the ecumenical conferences held by various cooperative church bodies provision for bringing together "face to face" representatives of rural work and farmers from different parts of the world.

He also suggested that the churches sponsor exchange visits of farmers of different countries and continents similar to the recent visits of American farmers to Russia and of Russian farmers to the U. S.

On a smaller scale, he said, they should promote correspondence between

farmers in the form of the exchange of livestock, tools and seeds and through books and film slides "to stretch the minds of rural Christians and make them conscious members of the world-wide rural family."

Certain common modes of worship, songs and symbols of worship common to all farming people might be used to combine them into "a community of faith."

The luncheon at which Dr. Price spoke came midway in the agency's annual day-long meeting of its board of directors, which heard reports on the work of agricultural missionaries around the world. Dr. James K. Matthews, board chairman, presided. He is executive secretary of the Division of World Missions of The Methodist Church.

Dr. Ira W. Moomaw, executive secretary of the agency, reported some 1,000 rural workers attended 22 rural conferences held last year in ten overseas countries under agency auspices. In addition, he said, the agency sponsored four rural training courses—one of a year's duration held in cooperation with Cornell University—for prospective missionaries and missionaries on leave.

Speaking on the topic "Christian farmers of the World—Unite," Dr. Price suggested a rallying cause of the brotherhood might be the question of land tenure, which he termed "one of the biggest issues" facing farmers of the world today.

"How can the farmer own his own land—his own family farm integrated into the national agricultural plan, yet providing security, freedom, welfare and incentive to creative effort," he asked.

A missionary to China for 27 years and the author of a comprehensive study of the rural church in China, Dr. Price reproved rural mission workers for their concentration on "local problems, local projects and the meeting of local needs" to the exclusion of larger issues affecting farmers.

"We have not been aware, as the Communists for example are aware," he said, "of the basic conditions for bettering agricultural and industrial systems, of the restlessness of working populations or the revolutionary tides of history."

"Let the church stand on the side of the farming people," he urged, "and not on the side of the absentee landlords and business interests which would make money from the land without giving anything back."

Church Social Welfare

(Continued from page 25)

expected and can be the more valuable because they are given by the church and under its auspices."

Dr. William J. Villaume, director of the Department of Social Welfare of the National Council and executive officer of Christian Social Welfare Associates:

"The democratic nature of the Protestant churches makes it necessary that all statements of policy emerge from the informed convictions of local churches. Until the man in the pew faces up to social welfare problems; and a majority of the churches in every city and village consider the problems, there can be no effective policy or strategy. The guiding missiles in stratospheric orbits (meaning denominational officers) cannot impose policy on Protestants. It must grow from the bottom before it can be effectively formulated at the top. Else it is a hollow shell.

"The church has a four-hour cycle: prophecy, policy, program and practice. The church must first be prophetic and see the vision of things to be done. That is the first hour. We begin to get some place in the second hour when the vision can be stated and accepted as policy. Having made this progress, we move into the third hour when the policy can be incorporated into a program. Only in the fourth hour does the program become accepted practice."

For practical effort at the local level, Dr. Villaume urged:

"Ask your minister to write to his social welfare board for the new study guide on 'The Social Ministry of the Local Church,' and bring it to the attention of his church groups.

"Speak to the executives of your local and state councils of churches. They have a full outline of the national plan. . . .

"Let your churches and agencies send informed delegates to local conferences; and let the local conferences share their views in statewide and national denominational conferences."

Some 380 representatives of church-related agencies in the social welfare field attended the meeting.

Mrs. Muriel S. Webb, president of Christian Social Welfare Associates, presided at several sessions. Other active figures included Rev. Henry J. Whiting, executive secretary of the Division of Welfare of the National Lutheran Council, New York; Rev. Osgoode H. McDonald, secretary of the Department of Homes and Hospitals of the American Baptist Home Mission Society, New York; Rev. Francis A. Shearer, Board of Social Missions, United Lutheran Church in America, New York.

BOOKS

How a Small Church Can Have Good Christian Education

By VIRGIL E. FOSTER, Harper & Bros., New York, \$2.00.

Small churches have many advantages over big churches, says Virgil E. Foster, editor of the *International Journal of Religious Education*.

Dr. Foster, in detailing the hundreds of ways in which the small church can do a good job, says that the advantage which the large church has over the small one often is psychological rather than actual.

"Many educational experiences center in the community and the home," he says. "Lack of size is likely to be blamed for failures which are actually due to lack of imagination and judgment on the part of the church members.

"The small church should study its assets to make full use of those inherent in its situation.

"The small church is often blessed with strong ties of common interests and family spirit. Its neighborhood membership can be brought together in friendly work groups more easily. Transportation difficulty is less. Library circulation is facilitated. There is a larger proportion of young people, a greater hunger for fellowship, and a greater appreciation of the opportunity the church offers, in the small church."

The book contains a great deal of material on adapting or developing spe-

cial equipment, including audio-visual, for crowded conditions. It describes how to develop good teachers in a one- or two-room church, how to make use of the church building during the week, how to set up and use a library, how to develop true experiences of worship, and how the family and church can work together in fostering Christian education.

In discussion of programs for young people, Dr. Foster describes planning, use of materials, leadership and inspiration and enthusiasm which can produce a good youth program in any church regardless of size. The same is true, he says, of materials. "Young people in small churches are just as capable of using good materials as are those in large churches." He says that the best materials are available to the smallest church, and adaptation, necessary for both small and large churches, is no handicap.

Much of the book applies to churches of any size facing crowded conditions—a widespread situation, since church building is not keeping up with the increase in population and the growth of church school enrollment.

—WENDELL KELLOGG

Social Responsibility in Farm Leadership

By WALTER W. WILCOX, Harper & Bros., New York, \$3.00.

This volume is the seventh in the series on Ethics and Economic Life sponsored by a Study Committee of the Department of Church and Economic Life of the National Council of Churches under a grant from the Rockefeller Foundation.

The so-called "farm problem" includes some of the most complex and most sensitive issues engaging public attention today—as indeed for many years past. It has many aspects, involving conflicting values, which people look at from various viewpoints and with varying degrees of emotional or rational concern. The unusually objective analysis provided in this volume is most timely. Not only are the specific economic issues clarified, but important and relevant ethical and social questions are raised. The attitudes of farm leadership have been carefully canvassed, and the role of government in relation to agriculture has been duly explored—with constant regard to their respective re-

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sponsibilities. The readability and clarity of the treatment commend the volume to the "general reader," whether or not previously informed or especially interested regarding this vital sector of the American economy and American life.

The author, former editor of the *Journal of Farm Economics*, has also been a consultant to the Senate and House Committees on Agriculture, and is now serving as expert on agricultural prices for the UN Food and Agriculture Organization (FAO). In the planning and writing of this book Dr. Wilcox has not only conferred with farm leaders in many states, but also had the counsel of a special group of advisers, who have read and criticized successive drafts of the chapters in manuscript.

Part I includes chapters on "Is Agriculture Different?"; "Standards of Equity for Farm People"; price stabilization; farm surpluses; low-income farmers; hired farm workers; migratory workers; land tenure and credit; and soil conservation. Part II treats "Farm Leadership in Action," with chapters on the major national farm organizations; state farm leadership; county organizations; attitudes of farm organizations toward price stabilization and foreign trade; toward problems of low-income farmers and hired workers; toward land tenure, farm credit, and soil conservation. Other chapters discuss farm leadership in Congress and state legislatures, and in executive departments of government. An appendix includes supplementary material on farm cooperatives.

Dr. Wilcox points out that in fairly large areas "the majority of the farm families have very low living standards and are only one-third to one-half as productive as the average farm or non-farm family" in the state; that "most of the benefits of current farm programs, including educational programs, are going to the families on commercial farms—permitting the situation of the low-income group to continue, or even become worse. Communities made up largely of low-income families cannot support schools, or health and recreational programs, comparable to those provided in the better rural areas." But migration from these farms and communities, it is noted, is causing "a shortage of local labor" for the other unmechanized farms needing seasonal workers.

In another chapter, Dr. Wilcox emphasizes the importance of improving tenure and credit practices in rural communities, since these practices "underlie other problems such as soil conservation, school and church improvements, progress of young farm families, and the rate of adoption of improved farming methods." He finds this problem has not received adequate attention from farm leadership.

As to soil conservation, it is noted that "approximately half of our crop land continues to suffer from serious erosion" although "much progress has been made in the past 20 years." The author suggests that "in our present hindsight we cannot justly blame our ancestors for lack of foresight in their

land-clearing activities and their eagerness for immediate use of resources," and reminds us that some of the topsoil when it seemed almost inexhaustible was exchanged for other valuable assets. But now "probably as many as two-thirds or three-fourths of our farm families could adopt soil conservation practices that would both conserve and rebuild their soil resources and increase their income within a few years." Where the community "would benefit from a higher degree of conservation than is profitable for the owners and renters on the farms," community or public aid is necessary. Various government programs promoting better land use are appraised, and the responsibility of farm leadership for cooperation to this end is emphasized.

"Farm leadership at its best," Dr. Wilcox concludes, "tries to keep farm groups aware of the relation of their problems, policies and goals to the interest of society as a whole. For a democratic society will not long respect the claims of a merely self-seeking group. A leader needs not only skill in adjusting disputes within his own organization and in negotiating with other groups, but also statesmanship that sees the interests of his group in the setting of the general interest.*"

—CHARLES H. SEAVER

The Right to Read

By PAUL BLANSHARD, Beacon Press, Boston, \$3.50.

In this volume Paul Blanshard, author, lawyer, once a State Department official, takes up the battle against censorship. He says, "The story of literary censorship in any country is almost always simultaneously a story of the struggle for power by some dissident group against some established interest of custom, politics or religion. . . . Men

* Readers of this volume who wish to probe the attitudes of individual farmers and unorganized farm groups toward their ethical and social responsibilities will find interesting material in the preceding volume of the series: *The American Economy—Attitudes and Opinions*. It is indexed as "Farm Groups, reports of."



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What kind of censorship is justified? There are laws enough in existence to fight obscenity, but in no field has greater change come in public sentiment as to what is permissible to print. Communist literature has a legal right to exist in the United States, but if it is shown to have been published or distributed with intent to overthrow the government, the distributor may be prosecuted, and sometimes the mere possession of such books has been used as evidence of communist sympathy or intent.

The censorship of so-called "comic-books" of horror, although recently undertaken voluntarily by the publishers themselves, has hardly been a success. Mr. Blanshard believes more censorship here is necessary, not less. And as for advertising, the protection by the Federal Trade Commission against fraud is widely accepted as the right kind of regulation.

Where, then, is the battle joined? In the realm of textbooks; in arbitrary banning of worthwhile books by some self-appointed organization like the Catholic National Organization of Decent Literature of Chicago, whose bans on books are often carried over into the public libraries; in some Protestant religious censorship; in local attempts to ban films or plays; in the individual customs officer or post office official whose standards are not adequate to permit him to censor our reading; in attempts to censor anything critical of the "American way of life," or anyone who is internationally minded.

There are organizations fighting for our reading rights and the Supreme

Court upholds them. "Thus far America has remained strong in freedom, much stronger than the nations in which the minds of men have been systematically controlled by censorship. And, regardless of whether such freedom serves national strength or not, it is a good in itself, since it contributes to the growth of something greater than national glory, the development of the human spirit." — MARJORIE GREENE

Naught for Your Comfort

By TREVOR HUDDLESTON, Doubleday & Co., Inc., Garden City, N. Y., \$3.75.

This is a disturbing book. It is meant to be. Trevor Huddleston, concerned that the Church in South Africa accepts with inertia a situation that he sees as anti-Christ, feels compelled to help arouse the Christian conscience of the world. To those who call that stand disloyalty to South Africa, of which he is a citizen, he replies that there is a higher loyalty. Each Christian must recognize in every other man not only a brother, but Christ Himself.

Father Huddleston lived 12 years in Johannesburg, as head of his Anglican order, the Community of the Resurrection. He confines himself to situations which he has personally witnessed, often incidents in which he himself has been a participant or a protestant. Much of what is here we have learned from the public press—the forced removal of thousands of Africans from their homes in Sophiatown; the Bantu Education Act, which sounded the death knell of mission schools, the pioneers in public education in South Africa; the rigid enforcement of the laws requiring Africans to carry passes at all times; the stern use of the Suppression of Communism Act; the refusal of a passport to the African boy invited to study at Kent School in Connecticut, because it was "not in the interests of the boy." The difference here lies not just in the expanded detail, but in the fact that this book is written with the principles and obligations of the Christian Church as frame of reference, and the facts are given in relation to Christian concepts and ideals. Father Huddleston, with Alan Paton and others, is saying to us, "My brethren, these things ought not so to be!"

He directs his fire toward the *apartheid* policy as the "depersonalization"

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of men. The native is always a "problem," not a person, or an opportunity. Now you "cannot deal with people as if they were things," and "the truth about racialism is its effect on persons." But when it becomes a settled way of life—"one of the terrible things that happens after a while to all of us in South Africa is the acceptance, unwilling and otherwise, of a situation which cannot be justified on any moral principle but which is so universal, so much a part of the whole way of life, that struggle against it seems too great an effort."

The enormously powerful Dutch Reformed Church in South Africa, derived from Calvinism, feels that the Africans will "eventually" be equal to the Europeans, a view the author calls "sub-Christian." The English and other churches working in South Africa have been apathetic. The "terrible disunity" of the churches has hampered concerted action, so "the Church sleeps on."

There are poignant case histories of individual men, women and children, many of them Father Huddleston's parishioners, who have suffered under *apartheid*, yet have shamed him by their courage and gayety under affliction.

It is hard to escape the conclusion that Father Huddleston draws, that *apartheid* is akin to Hitlerism. "Lazarus lay at the door of Dives for a very long time; it took the shock of hell to awaken him." The Church cannot evade the question, "Who is thy neighbor?" The accident of color must not keep people from fundamental human rights. Church attendance in South Africa is uniformly good; the Dutch church especially stresses the sanctity of the sabbath; Ascension Day is a public holiday for all. How do you reconcile that with the assertion of the Minister of Native Affairs, "There is no place in European society for the native above the level of certain forms of labor," and with Christ's "I came that they might have life"?

Since it is so hard to escape the author's logic, perhaps in all fairness we need a counter-irritant to this book. Is

there one? An Afrikaner bus driver invoked eschatology in justifying *apartheid*. This member of the Reformed Church in America, for one, cannot accept the dictum of the Dutch Reformed Church in South Africa that the races will be equal "eventually." Why not now? Or, if that is too soon, cannot we agree with Father Huddleston that that is the direction in which the world is moving, and that, in trying to enforce subjugation on millions of Africans, the Europeans in South Africa, in number only half the population of the city of London, are out of step with the rest of the world?

—FLORENCE GORDON

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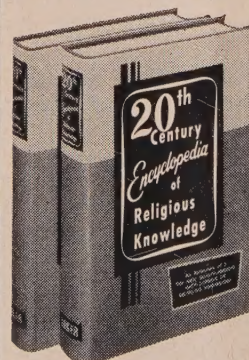
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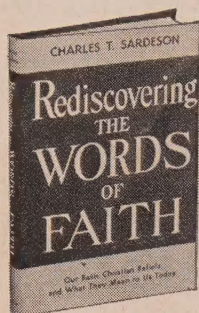
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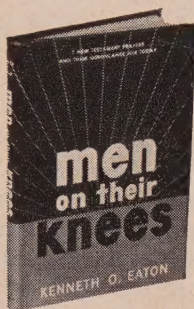
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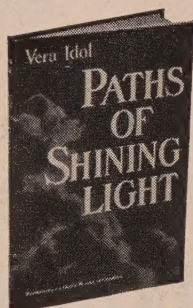
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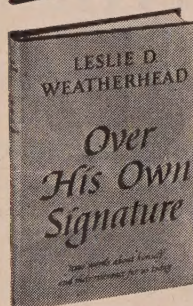
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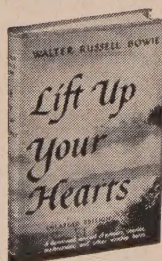
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